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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The late Sir Henry Parkes went to Sydney in 1839, and for the last half-century he has been a leader in Australian politics, and, to a great degree, the mold of the institutions which have made the island continent prosperous and great. He was five times prime minister of New South Wales. The public instruction act, the new electoral measure, the act to regulate the liquor traffic and establish the principle of local option, were among the many important pieces of legislation passed during his tenure of office. He labored earnestly to bring about Australian federation. Four years ago he published his work entitled, "Fifty Years in the Making of Australian History." The ovation given to him in 1881 when he visited this country will be recalled by many. His age was 85.

On a granite tablet, a monument of King Menephtah, brought to light last year by Prof. Flinders Petrie while excavating on the site of old Thebes, occurs the record that during his wars in Syria the king "spoiled the people of Israel." The date was about B. C. 1200. These brief words are important as being the first thus far found in Egypt that mention in any way, or contain any direct allusion to, the chosen people. There has been a good deal of conjecture—that certain workmen depicted on a monument were Hebrews, for instance; that Shishak's exploits in Palestine were recorded on the wall of the Great Temple of Karnak—but nothing had been exhumed that showed beyond question that the Hebrews had ever come in contact with the Egyptians, until this tablet was discovered. It is to be placed in the museum at Cairo.

The action of the National House in peremptorily cutting off appropriations for Indian schools under sectarian (Roman Catholic) control, and absolutely prohibiting such appropriations in the future, was modified in the Senate. This body decided to permit the Secretary of the Interior to make contracts with the present school management for the fiscal year 1897, but declared it to be "the settled policy of the Government to make no appropriation whatever for the education of Indian children in any sectarian school, just so soon as it is possible for provision to be made for their education otherwise." It is safe to say that this "settled policy" will be maintained. It is strange, to say the least, that the Roman Catholic hierarchy should have compelled this declaration. Protestant bodies some time ago declined to receive public moneys for Indian schools under their management.

The Reichstag has unanimously adopted a resolution condemning duelling. This action was taken because of the immunity from punishment granted to Von Kotze, evidently by the Emperor's influence, after killing Baron von Schraeder on "the field of honor." Von Kotze, it will be remembered, was once the court chamberlain. He was accused of being the author of the obscene and slanderous letters circulated two years ago involving the reputation of members of the royal family. He protested his innocence, but was disgraced and imprisoned. He has since been exculpated. Von Schraeder was his accuser. He was challenged and killed. There are a dozen more whom Von Kotze proposed to challenge,

and other meetings had been arranged, but the agitation over the matter and the action of the Reichstag may prevent further encounters. Spain and Belgium have succeeded in almost putting a stop to duelling by imposing heavy fines and imprisonment upon those engaging in them. Germany can wisely follow their example.

The first National Congress of Religious Education had a successful inauguration in Washington last week. Seven of the leading denominations were represented on the committee, and the names of some sixty well-known educators from various parts of the country and men in public life were on the list of speakers. Ten sessions were arranged for. Papers of great value and interest were read and discussed. The movement originated in a profound conviction among the members that "a better acquaintance with the Holy Scriptures is necessary to the welfare of the church and the stability of the Republic." The term "religious education," as used by the society, covers "all processes employed among children and adults to impart a knowledge of sacred things; to develop the spiritual power and to conform the life to a religious ideal."

Senator Cannon of Utah wants a gigantic ground-map of this country constructed near Washington, so that in miniature the topography and geography of the land may be exhibited within a space 3,500 feet long by 1,750 feet wide, or about half a mile by a third of a mile. He suggests as a scale one square foot of map surface to a square mile of actual area. The Mississippi River would be represented on such a map by a flowing stream three feet wide and 2,000 yards long. Lake Michigan would have 22,000 square yards of water. Mr. Cannon has introduced a joint resolution providing for the appointment of five persons—three by the President, one by the President of the Senate, and one by the Speaker of the House, to inquire into and report upon the practicability, advisability and cost of establishing such a map.

What is known as the "Kleinbard bill" has become law in New York State. Its purpose is to protect minors and women employed in stores or offices. No child under fourteen years old can be employed in any mercantile establishment. No boy under sixteen, and no woman under twenty-one years old shall be required or permitted to work in such establishments more than sixty hours per week, nor more than ten hours per day, exceptions being made for Christmas periods and an adjustment being permitted for Saturdays. Registers are to be kept of minors under sixteen, and certificates must be furnished by the Health Department that said children are physically able to perform the expected work. Not less than forty-five minutes shall be allowed for the noonday meal. Suitable wash-rooms are to be provided. Chairs or stools are to be furnished for women employees—at least one chair or stool to three employees. No basement work for women or children shall be permitted except by the sanction of the Health Department.

It has been found to be difficult to enforce laws against "trusts." The laws are so drawn as to permit evasions, or they fail to provide the necessary equipment for successful detection and prosecution. The Sherman Anti-Trust law of 1890 is confessedly inoperative. Its defects have been pointed out by Attorney General Harmon, but Congress has not seen fit as yet to correct them. The New York Legislature has recently passed a new law on this subject. Governor Morton signed it last week. Any contract or combination having for its purpose the restraining or preventing competition in the supply or price of any article whatsoever in common use in that State, is declared to be illegal. The Attorney General is empowered to proceed at once against offenders. This law is so drawn that it ought

to be effective. With the Coal, Sugar and Ice "combinations," not to mention others, the Attorney General of New York has plenty of summer work laid out for him.

Nearly five hundred well-known citizens, residing in forty-six States and Territories, accepted invitations to attend the National Arbitration Conference held in Washington last week. Ex-Senator Edmunds presided at the sessions. Among the speakers were Hon. Carl Schurz, Prof. James B. Angell, President Eliot, President Patton, Bishop Keane, General Howard, and ex-Secretary of State Foster. The convention took strong action in favor of "the immediate establishment between the United States and Great Britain, and as far as possible with other civilized nations, of a permanent system of arbitration."

Pardon Offered on Surrender.

When Maceo, the Cuban leader, passed into the western province of Pinar del Rio with his forces, Gen. Weyler planned to keep him there by extending a *trocha* from Mariel on the north coast to Majana on the south, a distance of twenty-one miles. Forts were built, earthworks thrown up, and 10,000 men stationed, under arms day and night, to make this *trocha* effective. In spite of this barrier Maceo's men crossed and recrossed the line at pleasure. Then Gen. Weyler withdrew troops from the eastern part of the island and more than doubled the force along the line; and, finding that the insurgents gave the *trocha* a respite, ordered an attack upon them in their mountain haunts, which attack was promptly and sharply defeated. Gen. Gomez, who is in command of the Cuban forces, sees that this *trocha* is on the whole a benefit to the cause, since it keeps some 25,000 Spanish troops incessantly on guard, and therefore leaves the eastern part of the island to him. Captain General Weyler also perceives that he is wasting time and resources. He cannot whip Maceo, and cannot starve him out. He knows perfectly well that when it suits Maceo's convenience to assail any weak spot in the *trocha* with his 10,000 followers, he can fight his way through without serious loss. He has, therefore, changed his tactics. A proclamation has been issued, bearing his signature, and offering unconditional pardon to all the insurgents in Pinar del Rio, both rank and file, who surrender with their arms within twenty days. That there will be any serious defection from the Cuban ranks in response to this offer, no one familiar with the situation expects.

Francis Losses Leon Say.

Both the father and grandfather of M. Leon Say, who died in Paris on the 21st inst., at the age of 70, achieved distinction as political economists. The youngest and last of his family overtopped both in intellectual ability and fame. Shortly after graduation his brilliant work on the *Journal des Debats* paved the way to an editorship of that publication and to marriage with a daughter of the proprietor. His liberal views debarred him from active politics during the Napoleon régime. He kept his pen busy, however, and displayed executive ability as a director of the Northern Railroad of France. His famous scheme of distributing flour to the bakers during the siege of Paris in 1870-1 will be remembered. Thenceforward he became prominent in Government affairs. Thiers made him his Minister of Finance, and he held the same portfolio in five subsequent cabinets. He was president of the International Monetary Conference in Paris in 1878; was sent as an ambassador to London in 1880; and resigned this post to accept the presidency of the French Senate. He was a consistent Republican from first to last, and labored hard to build up the conservative wing of that party. He earnestly opposed the restoration of the monarchy, and helped to thwart the parliamentary resolution of Boulanger's program. He was an ardent free trader. Public life did not seem to hinder his liter-

ary activities. He wrote extensively and authoritatively on financial and economic subjects. He became a member of the French Academy ten years ago, as the successor of M. About. His life was full, well-rounded, and useful.

The Late Baron Maurice de Hirsch.

His death last week on his estate in Hungary is deeply mourned by a race oppressed and threatened with partial extermination—the Russian Jews. He transplanted thousands of these to other lands, improved the condition of those who remained, and provided in this country for the relief and uplifting of the hordes of this unhappy people who had succeeded in reaching our shores. He established a fund, which now amounts to over \$2,000,000, for buying farming lands, founding trade and other schools, putting baths into tenement houses, and for various other charities. Among the Hebrew colonies established by this fund is the one at Woodbine, N. J. Over 5,000 acres of land were purchased, and cut up into 68 farm plots and 2,300 town lots. It was started five years ago. Already seventeen miles of streets have been laid out and four large factories built. The town is lighted by electricity. It has eleven stores, a fine school-house, a hotel, a synagogue, and about 1,000 residents. The purpose—to help these Jews to self-support and respectability—is apparently succeeding. The Baron was himself a Jew, and was born in Bavaria sixty-four years ago. He inherited his title and part of his wealth. Banking, railroad building, a fortunate marriage, with financial skill of the highest order, made him one of the richest men in Europe. He had palatial mansions in London, Paris, and Vienna, and castles in Moravia and Hungary. Among his first essays in philanthropy was the founding of schools—educational and industrial—in Egypt and Turkey. Two magnificent offers—one of \$2,000,000 to Galicia and one of \$10,000,000 to Russia—for founding and maintaining public schools were declined, because he stipulated that these schools should be open to all creeds and races. The Baron died of apoplexy.

The French Political Crisis.

The Senate got even with the Bourgeois ministry last week by refusing, 171 to 90, to vote the Madagascar credits (to maintain the French troops in that island) until a constitutional cabinet should be formed. Having thrice voted lack of confidence in the ministry, the Senate assumed that the latter body had no legal right to exist. As the Government could not go on with its finances deadlocked, the Premier was forced to yield. The Chamber, which had adjourned, was called together, and M. Bourgeois announced his resignation, declaring it to be his conviction, however, that the Chamber only had the power to make or unmake cabinets—a farcical declaration, because the Senate had demonstrated its co-ordinate authority by driving him out of office. The late Radical ministry has bequeathed serious difficulties to its successors and to President Faure. The contest between the two legislative bodies has become acute. No ministry can be formed, however conciliatory, that can please both. If the President attempts to placate the Senate in his choice of new advisers, the Chamber will promptly vote them down and out. If he selects a cabinet similar to the outgoing one, the Senate will paralyze its acts. Fortunately for France, the President is not likely to resign office in a huff, as his predecessor, M. Casimir-Perier, did, nor will he yield to tactics similar to those which succeeded in driving M. Grévy into private life. He would probably favor the convocation of the National Assembly, if preliminaries for an amicable adjustment of the difficulties between the two chambers could be settled—which is hardly to be expected. Or, failing to induce a compromise ministry to take office, he may dissolve Parliament and appeal to the country. The back-lying question is whether the legislative power shall continue to be vested in two chambers, or be centred in one—the upper chamber being abolished. The Socialists, the *canaille*, and many of the Deputies are determined on the latter; the Senate and French people as a whole believe in maintaining the two chambers as at present.

THE GENERAL CONFERENCE.

From Our Advance Correspondent.

Cleveland, the Mecca of the May Quadrennial — Entertainment of the Colored Delegates — General Conference Program — Growth of Cleveland Methodism — The Woman Question — Forecasting the Elections.

WHILE the Methodist world is looking toward Cleveland as the Mecca of its May Quadrennial, the artisan has been rapidly bringing to completion the temporary fittings of the Armory where the sessions of the General Conference of 1896 are to be held. I send you exterior and interior views of the Armory, obtained from the enterprising publishers of the *Methodist Times*, the wide-awake organ of Cleveland Methodism. The Armory is 160 by 250 feet, and is constructed entirely of stone, iron

twelve minutes' walk from the various hotels at which the delegates are to be entertained.

Entertainment of the Colored Delegates.

The recent discourteous treatment of a colored Bishop by several of the Boston hotels, and the "color line" drawn through a portion of the big tent at Chattanooga last summer, doubtless arouses a question in many minds as to the entertainment to be accorded colored delegates by the Cleveland hotels. That matter was the chiefest concern of the local and General Conference Committee on Entertainment at their meeting in this city in February. It was insisted on by the committee and agreed to by the hotel managers that each hotel entertaining delegates should take both white and colored delegates, the number of each (white and colored) to be of the same proportion at each hotel as the number of

delegates; Wednesdays have been set aside by the General Conference Committee on Entertainment for the use of the local committee; on these occasions one or two concerts will be given (the "Messiah" will be one of these), and the remaining Wednesday evenings lectures will be the thing. McKinley will be one of the speakers.

The other evenings during May will be devoted to the anniversaries, as follows: Tuesday, the 5th, the Book Concern; Thursday, the 7th, Missions; Friday, the 8th, Education; Saturday, the 9th, Sunday-schools and Tracts; Tuesday, the 12th, Church Extension; Thursday, the 14th, Freedmen's Aid; Friday, the 15th, Epworth League; Tuesday, the 19th, Woman's Foreign Missionary Society; Thursday, the 21st, Woman's Home Missionary Society; Friday, the 22d, Deaconesses; Saturday, the 23d, American Sabbath Union and Evangelical Alliance; Tuesday, the 26th, Temperance; Thursday, the 28th, National City Evangelization; Friday, the 29th, Philanthropy.

Cleveland Methodism.

New England people will be surprised at the almost marvelous growth of Cleveland.

ranges from \$5,000 to \$15,000. Ten years ago Cleveland had only thirteen Methodist churches and two missions; there are now thirty churches, nearly all self-sustaining. During the past five years church edifices have been erected as follows: Epworth Memorial, Willson Avenue, Wade Park Avenue, Grace, Jennings Avenue, Gordon Avenue, St. Paul's German, Trinity, Walworth Swedish, Ferncliff, Woodland Avenue, Asbury, and St. Clair Street; another is building at Parkwood.

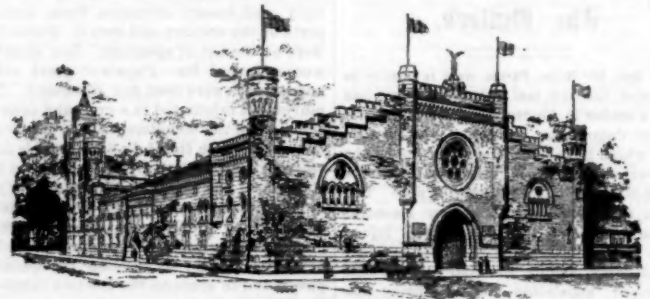
Cleveland has a Deaconess Home and a dozen or more deaconesses doing splendid work under the direction of Miss McElmoy; Baldwin University and the German Wallace College, at the outskirts of the city, unpretentious, yet doing solid work; Mt. Union College at Alliance, though fifty miles away, is near enough to claim relationship to Cleveland Methodism; and the Ohio Wesleyan University with its new Medical College in this city must be enumerated with Cleveland institutions — at least during May, for its president is a clerical delegate from the Cincinnati Conference, while his wife is a "lay delegate" from the Ohio Conference.



Front View of Armory.

and glass. Of course the temporary interior partitions, stagings, and other fittings for Conference purposes, are wood. The central portion of the roof is of glass cast in wire netting, giving plenty of natural light for the day sessions. The "Bishops' room," as seen in the plan, is about 20 by 50 feet. The stage is 75 feet in length and 15 feet deep. The portion of the house where

white and colored delegates to the Conference bears to the total number of delegates. As about twelve per cent. of all delegates are colored, a hotel receiving one hundred delegates will be obliged to take twelve colored and eighty-eight whites. It was further stipulated and agreed to that colored delegates should dine in the same dining-room as white delegates. The color

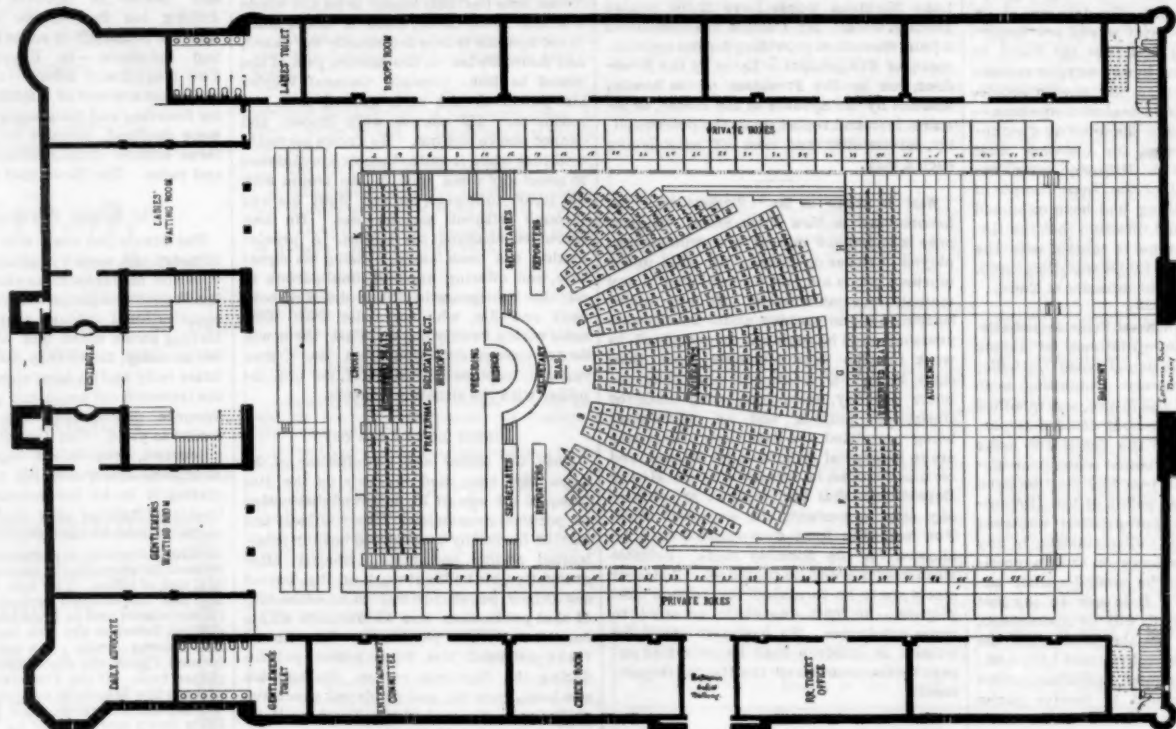


Rear View of Armory.

Sixty-six years ago there were 1,075 inhabitants; ten years later there were 6,071; in 1850 the city had grown to 17,054, and in 1860 to 43,838; in 1870 Cleveland began to put on airs, having then reached a population of 92,000; by 1880 the number had swelled to 160,000. The United States census in 1890 returned the population of Cleveland, 261,353; the estimate now made,

The Women Delegates.

The woman question will be immediately thrust upon the attention of the General Conference. With the failure of the Baltimore amendment, the candid men of both the radical and conservative wings in the church believe that the matter should be taken up, de novo, by the present General



Plan of Seating Arrangements.

the delegates are to sit measures 30 feet from front to rear, and is a few feet wider from side to side. The section designed for delegates is fenced off from the other portions, and the floor is laid on an incline towards the stage. At the rear of the stage and of the delegates are seats for visitors, three or four rows of which are reserved to be sold by the local committee; the proceeds from these and from the rent of private boxes arranged on either side of delegates, will be used to help defray the expenses of the local committee.

The Armory is located in the down-town portion of the city, between the lake and the chief business streets, and from five to

line will not be drawn in Cleveland! And, by the way, several of the public school teachers of this city are colored women, and are rendering the city efficient and acceptable service. It is safe to say that the only cold reception colored delegates will receive will come from the harsh breezes of Lake Erie; and as May weather in Cleveland is apt to be chilly, it behooves both white and colored visitors (especially from the South) to leave their chip hats at home and bring along light overcoats instead.

General Conference Program.

The four Mondays of May (evenings) are to be devoted to reception of fraternal

based on names in last directory, gives Cleveland a population of 350,000. Cleveland Methodism has more than kept pace with the city. Last May Dr. John Mitchell prepared a table showing that while the city had increased in population from 1834 to 1894 37½ per cent., Methodism had increased during the same period over 91 per cent., the number of church members in 1834 being 3,993, and in 1894, 7,633. The value of the churches in Cleveland is something over three-quarters of a million dollars. Only one Methodist church in Cleveland cost over \$100,000; three others cost perhaps an average of \$40,000 each, while the cost of a large proportion of the churches

Conference, and that it should be submitted again to the Annual Conferences. If the radicals in the General Conference undertake to force the women who have been elected by Lay Conferences into the present body, it is said that such an effort will be instantly met by recourse to the courts for an injunction. It is hoped that judicious counsel will prevail, and that the good name of the church will be preserved. As it is now a foregone conclusion that the women would be admitted upon a re-submission of the question, it is believed that such action will prevail.

The Elections.

Of course interest centres very largely upon the elections which are to take

place. The fundamental question to settle is the number of Bishops to be elected. That some will be elected all good judges admit. The opinion seems to prevail that four will be elected. It is thought to be both unwise and unsafe to begin another quadrennium without increasing the present Episcopal Board with four vigorous men. Two of the present Bishops ought to be relieved of the expectation that full episcopal service will be demanded of them. It is hoped that none will be retired, but that all will be continued in active service with the understanding that their colleagues shall consult their condition and desire in arranging the Episcopal Plan of Visitation. Several of the younger Bishops are in frail health and liable at any time by overwork to be laid aside for a season. For administrative work, then, in the way that our Bishops have always served the church — and not to become presiding elders — four Bishops should be elected, and no more.

Who and where are the four men whom the church should so greatly honor? They are not the men who are intensely anxious to be Bishops, who have informed their friends of the fact, and who, it is well known, have been striving through the quadrennium to make their election possible. Your correspondent earnestly hopes that the notorious self-seeker will be let alone severely at this General Conference. It is desired that the church, through its representatives, should take advanced and exalted ground in this matter. If any man presumes to solicit votes for himself, directly or indirectly, let him be treated with the scorn which he deserves. The "ecclesiastical politician" should be given a peremptory dismissal at this Conference.

A new expression is heard of late. It is said of a certain man elected to this General Conference, "He is going to get something, but has not decided yet what he will go for." That man is conceded to be an "ecclesiastical politician" and should be ignored in a Christian council. No man of whom such things can be said should be mentioned for the episcopacy. For such a great office, in which so much is involved either in honor or dishonor to the church, only the purest, cleanest, ablest, and in all respects the best men should be mentioned.

No second or third-rate man, no man who is not above even suspicion of political aims and methods, should be seriously considered. Putting this exalted test to the men who have been mentioned, I am able to reduce the list to a very small number. President J. F. Goucher, of Baltimore, comes up clearly to the prescribed standard. So would Rev. Dr. J. M. Buckley, of the *Christian Advocate*; but the fact that the latter has unequivocally stated that he does not desire to be a candidate, and the earnest and universal wish of the church that he be retained in his present position, takes him out of the list of candidates. Your correspondent is confident that he would be elected upon the first ballot if he would consent to the use of his name. Rev. W. V. Kelley, D. D., editor of the *Methodist Review*, comes within the standard that we have fixed, and would honor the church if exalted to the episcopacy. Rev. A. B. Leonard, D. D., missionary secretary, possesses the requisite ability, linked to high principles of honor and manly conviction. He would be a worthy accession to the Episcopal Board. Prof. S. F. Upham, D. D., is in especial favor with the church at large. He is one of the great preachers and platform orators of the church, and would honor it if elevated to the episcopacy. The friends of Rev. Earl Cranston, D. D., speak with confidence of his probable election, but I should regret to see him taken out of the position which he has filled with such signal success. He can serve the church much more usefully as Book Agent than as a Bishop. Rev. J. R. Day, D. D., is mentioned; and it is not improbable, if the Conference which centre in the State of New York support him, that he may be one of the successful candidates. I shall leave unmentioned the half-hundred names of men whose candidacy for the episcopacy is bounded by personal aspiration.

For missionary secretary Rev. S. L. Baldwin, D. D., is most prominently and approvingly named. He should be elevated to a full secretaryship. I noted with pleasure that your brilliant correspondent from New York, "Metropolitan," named him for that honor. Among other names heard this way are President George E. Reed, your own Rev. Dr. W. N. Brodbeck, Dr. Frank Bristol, and Dr. George P. Mains. Of course Chaplain McCabe will be re-elected with nearly a unanimous vote.

It is not expected that there will be any change in editors unless Rev. Dr. C. W. Smith, of the *Pittsburg Christian Advocate*,

should be elected to the episcopacy. Dr. Smith is being put forward by his friends, and an effort is being made to unite the delegates from the patronizing territory of the paper in his support. Dr. Muller, of Cleveland, is candidate for the *Pittsburg*. It is reported that recently it was proposed to Editor Smith that he should stand for the episcopacy and give up being candidate for the *Advocate*, which he declined to do.

Two radical changes should be made in the official press: The *Southwestern Christian Advocate* is utterly inadequate. The paper should be strengthened, enlarged and revived, or be abandoned. Our colored membership should be reached by a paper that will educate, elevate and inspire them. The paper now is humiliatingly weak and spiritless. The *Northern Christian Advocate*, of Syracuse, N. Y., should be discontinued. Your correspondent has never been able to see any reason for its existence. Its patronizing territory could be easily and perfectly covered by the *New York Advocate*, and with immense advantage to both the ministers and membership in the territory in question. The General Conference should deal heroically as well as wisely with both the *Northern* and *Southwestern*.

There is a good deal of discussion concerning the probable successor to the lamented Dr. Sanford Hunt, of the *New York Book Concern*. So far as I am able to learn, there is a very pronounced desire that a layman be elected to that position. As yet the only man mentioned with general approval is your own Mr. Charles R. Magee, manager of the Boston Book Depository. He is said to be a man of excellent business judgment and of literary taste, and it is recalled that his whole active life has been spent in the employment of the Book Concern. The proposition is received with much favor here in the West. The list of other candidates named for the Book Agency is not endless, but it is numerous. Among them are Dr. R. R. Doherty, H. K. Carroll, L. L. D., Dr. G. P. Mains, Dr. C. S. Wing, Dr. J. M. King, Dr. Swindells, Dr. Thomas of Philadelphia, and Dr. Evans and Dr. Gray of the Central Pennsylvania Conference.

If Dr. Cranston is elevated to the episcopacy, it is said that Dr. Lewis Curtis, his colleague, will be re-elected, as it will not seem wise to put two new men into the Western Concern; but if Dr. Cranston should remain in his present position, it is rumored that Dr. Curtis "will not be able to make it."

It is expected that Rev. Drs. Hartzell and Hamilton will be re-elected secretaries of the Freedmen's Aid and Southern Education Society, as also Rev. Drs. Spencer and Kynett as secretaries of the Church Extension Society. No changes are proposed with other secretaries. Rev. G. H. Bridgeman, D. D., president of Hamline University, and Rev. T. B. Neely, D. D., of Philadelphia, would be willing, either of them, to accept an election as secretary of the Board of Education, but the faithful and very valuable service performed by the present incumbent should render his removal impossible. It is generally understood that Rev. A. J. Palmer, D. D., of St. Paul's Church, New York, is ready to sacrifice himself to relieve the Episcopal Board, to become Book Agent, or to accept any form of secretarial work. It is prophesied, however, that he will be allowed to remain in the pastorate. It is remembered that he went through a similar experience four years ago.

COWPER'S MELANCHOLY.

Martha Rockee Flint.

AN inquiry into that religious melancholy which gave its dark undercurrent to Cowper's otherwise placid life and genial writings, is an interesting psychological study. His recurrent mania was not so much subjective as it was the reflex influence of the age in which he lived, working upon a high-strung, nervous organization.

The church was cold and corrupt. To one who had not the courage to break through its formalism, there was little comfort in its sacred but too often perfunctory rites. Born about the time when an earnest group of Oxford students, inspired by a sense of greater needs than its venerable liturgies could meet, and strengthened by a direct consciousness of the presence and the help of God, were holding their initial meetings, Cowper's was a nature peculiarly susceptible to such a spiritual force, and it is not a little remarkable that he did not come within the reach of that power which has encircled the world, exalting the lowly and teaching meekness to those of high estate. But, while considering the kinship of his soul it may be strange that Cowper was not

a Methodist, it must be remembered that he was of gentle birth and titled connections; that his dearest friends and the only happy home he ever knew since he,

"Turning from his nursery window drew
A long, long sigh, and wept a last adieu,"

were in a rectory of the Established Church, while for many years his most intimate friend was the Reverend John Newton.

It is pitious that, isolating himself from the healthful spirit of religious inquiry and of Christian effort, he shut himself into the dark prison of Calvinism with such a companion as the curate of Olney. Cowper himself, the warm-hearted optimist that he was meant to be, is lost in the Cowper he sought to be, echoing the sentiment of his associates and seeing life and the hereafter through the mists of mischievous dogmas. These influences affected all his deliberate literary work. Undervaluing the subtle glimpses of character and the delicate etchings of rural scenes which are the occasional charm of his writings, his restless spirit sought expression as a moralist and as a didactic poet. The gloom which so often darkens his pages was no ingrained element of his true nature, but was, to a great degree, artificial and cultivated by a false conception of his spiritual relations. His letters show an inherent cheerfulness bubbling out in playful sallies, while to another friend under the same date may be addressed words of the darkest despair. Not that he was insincere. Cowper's was one of the most transparent of souls; but it is easy to feel the emotions one is taught to believe appropriate.

Among the eighteenth-century poets Cowper is distinguished as the only one who in the delineation of landscape is thoroughly subjective. Of later poets, only Wordsworth, of whom Matthew Arnold calls him the precursor, seems more than he to have been imbued with the spirit of nature and to have found in

"A yellow primrose by the river's brim"

spiritual intelligences responsive to his own soul. But Wordsworth lived in the Lake Country, in communion with Helvellyn and Windemere; while Cowper by the sedge One, or among the neighboring fens, could apprehend the hidden beauty of the most tame surroundings. He writes no ideal pastorals; his country girls flaunt no beribboned crooks; he notes the squalor of peasant life, the hard economies of the tradespeople, and his loving heart is quick to see the charm of domestic affection in however humble life, and to dignify its worth in tender verse. He was the better humanitarian so well he —

"Loved the rural walk through lanes
Of grassy swarth,"

and found in the trivial matters which stirred the life of the wayside cottages, the incidents of his poems.

That the day of classical poets had passed, is nowhere shown more conclusively than in Cowper's unpretending verse, or in his letters, which make it still more clear that he wrote for the very pleasure therein. He rejected with horror Lady Hesketh's desire to apply for the laureateship when vacant in 1790 — "The laurel wreath would be a leaden extinguisher dropped over the fire of genius." He drew little inspiration or suggestion from elder and greater poets, nor sought to enter the Pantheon in which they were enshrined. He was content to lead the way into that temple of contemplative poetry of which Wordsworth is the acknowledged high priest.

The little song written at the request of Lady Austin — his most kindly muse, wherein he assures us

"It is content of heart
Gives nature power to please,
Can make a wintry sky
Seem bright as smiling May" —

evinces a fundamental soundness of heart and cheer of temperament, for even in his darkest moods Cowper always found beautiful the outer world.

His melancholy, at times intensified into actual madness, may well have had its germ in the sufferings of his childhood from which he had not the physical strength to rally. In early manhood his grief for his

lost love, Theodora, weighted his spirit, and meanwhile he seems crushed by what to the youth of sterner mold would have been a fortunate opening into professional life. The moral atmosphere was malarious, and the unwholesome bent of his mind was thereby intensified into the deepest form of mania. To these malign conditions were added the negative but potent effect of insufficient work. It was long before he so understood himself as to seek safety in various trifling occupations which served to divert his too introspective thoughts — in carpentry, in gardening, in grateful services to Mrs. Unwin. That his was for many years an idle life, made him in his unfortunate environment peculiarly susceptible to the mental miasma of the age, and in a measure explains his terrible depressions, his temptations to suicide, and even his religious despair, in so far as one can seek the cause elsewhere than in those doctrines, his morbid interpretation of which every lover of Cowper must deplore.

Poughkeepsie, N. Y.

THE EPWORTH LEAGUE IN CANADA.

Rev. A. C. Crews,
General Secretary.

THE Epworth League in Canada closely resembles its mother in the United States, the principal difference being the provision which it makes for affiliation with the Christian Endeavor Society. It has four departments, known as the Christian Endeavor, Missionary, Literary, and Social.

The Christian Endeavor department corresponds to the department of Spiritual Work. Its leading features are a weekly prayer-meeting, a monthly consecration service, and four committees, known as Lookout, Prayer-meeting, Evangelistic, and Sunday-school.

The Missionary department covers practical benevolence in the community, temperance and social purity work, as well as foreign missionary effort. One of the most striking features of our League work during the past year is the increasing interest taken by our young people in the missionary enterprises of the church. Many interesting and instructive missionary meetings have been held, and systematic methods of giving are being adopted. About a hundred probationers in our colleges have formed themselves into an association and have inaugurated the "Students' Missionary Campaign." They expect that during the holidays every League shall be visited by one of their number, and the claims of missions advocated.

Our Literary department has had to win its way in the face of much prejudice. Many good people have opposed it because they feared that it might tend to lower the spiritual tone of the League by drawing the attention of its members away from distinctly religious exercises. These fears have, however, proved groundless, and the societies which have adopted the Literary department would not on any account go back to the old method of holding prayer-meetings to the exclusion of every other kind of service. So far from lowering the spiritual tone of the Leagues, the Literary department is now recognized as a strong ally to the devotional department. No League can afford to be without a live, earnest and progressive Literary department. Its introduction has in many instances galvanized an inert and dying society into life and activity. Our Reading Course has been going well, although this is its first year. The young people of village and town as well as city Leagues have become interested in it and a large number of reading circles have been formed.

The Social department is being well worked in most chapters, and is being made a power for good.

The organization of the League in Canada is now very complete. The constitution provides for the holding of district and Conference conventions each year. These gatherings have been wonderfully helpful and inspiring. They have done much to draw out the latent talent of our young people. It is simply amazing the number of good things one hears at these assemblies from the young workers. Some of our Conferences are planning for a "Forward Movement" which is to be marked by three leading features: (1) Consecutive and careful study of the Acts of the Apostles; (2) a Young People's Day for special consecration to the work of soul-saving; (3) an aggressive evangelistic campaign. In some districts these methods have already been tried with considerable success.

It is impossible, just now, to state accurately what numerical progress our League has made during the past year, as many societies have been organized without information being given to the central office; but it is safe to say that several hundreds of new Leagues have been formed. Our young people are coming to see the advantages of a denominational society more clearly than they did, and their interest and sympathy are growing more and more in favor of the organization whose motto is "Look Up, Lift Up."

Toronto, Canada.

"Pure and Sure."
Cleveland's
BAKING POWDER.
Does the most work and the best work.

The Epworth League.

New England District.

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Gardiner, Me.
I. P. Chase, 2d Vice-President,
Derby, Vt.
W. J. Yates, 3d Vice-President,
Rockville, Conn.
E. P. Herrick, 4th Vice-President,
Springfield, Mass.
W. T. Perrin, General Secretary,
South Boston, Mass.
Wm. M. Flanders, Treasurer,
Newton Centre, Mass.
Mrs. Annie E. Smiley, Supt. Junior League,
Milford, Mass.
I. Augustus Newhall, Auditor,
Lynn, Mass.

THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

A NOTABLE feature in the Annual Conference of New England Methodism is the increasing interest and enthusiasm attending the Epworth League anniversaries. These gatherings have grown so large in numbers that it has become necessary to hold them in larger audience-rooms than those furnished by many of the churches entertaining the Conferences. The League anniversaries this year have been rendered much more interesting and inspiring than formerly by the prominent part taken by the presiding Bishops in the several Conferences. This is a movement in the right direction. Frequently our Bishops have declined to be present on these occasions, or, if present, they have been content to utter a few words of greeting and then retire. This year several have kindly consented to make extended addresses, in which the high ideal and possibilities of the Christian life have been very forcefully presented to the minds and hearts of our young people. There is no doubt but the Conference sessions are trying times to our Bishops and their work on such occasions is very exhausting; yet it is still a fact that there is no place on an Annual Conference program where the words of a Bishop fall into more responsive and retentive hearts than among the thousands of our young people who make up the audience on the evening of the League anniversary.

League Statistics.

The Conference League presidents and secretaries are to be congratulated this year upon their successful efforts to obtain reliable statistics concerning our League work in New England. There has been too much haphazard work in this field, occasioned by the failure of local chapters to send in their reports. The General District officers of New England desire to secure a full and correct report from all local chapters within the First General District. This work ought to be finished by the first of October of the current year. There is only one way in which such an end may be secured. Let each chapter secretary make a careful report and send it to the Conference secretary, he in turn sending all such reports to the General District secretary, Rev. W. T. Perrin, South Boston, Mass. Conference presidents are kindly requested to see that all such reports are secured from the chapters under their jurisdiction. Please do your part, dear reader, to secure this end.

The New Minister.

He has come among you to help build up the kingdom of God in your community. You loved and aided your former minister, now just love and help the new one. Help him all you can. He feels lonely. He is only one stranger

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.

The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

among you — you are all strangers around him. He is wondering whether the young people are going to "take to him." He knows if they do not like him, he is to have a hard time. Show him that you sympathize with him, that you intend to do all within your power to make his pastorate a success, and there will then be a happy preacher and a contented people in your town.

A Banner Junior League.

Some words in the last Note-Book called attention to the subject of systematic giving among our young people. A report received soon afterwards furnished a concrete example of such giving. It comes from the Junior League of Dedham, Mass., representing a membership of forty lively little folks. The following is their record in benevolence for the past year: For church repairs, \$50; Church Extension, \$12; Missions, \$5; S. S. Union, \$2; Tract Society, \$2; Bible Society, \$2; Armenian relief fund, \$1; and a pledge of \$20 on parsonage repairs. This is the best showing for Junior benevolence we have yet seen. Rev. L. P. Cushman is pastor of Dedham charge and superintendent of the Junior League.

22 Copeland St., Roxbury.

The Horizon.

Rev. Frederick N. Upham.

Private Membership in the Church.

Riding on a train some time ago, I overheard, with no attempt at eavesdropping, an interesting conversation between two men. They were evidently strangers, but soon in a familiar way began to talk with each other.

Said one: "I notice by the button on your lapel that you were in the army."

"Yes, that's so," said the second.

"Well, what were you there? A captain, or a colonel, or what?"

"Now, to be perfectly honest," replied the one so closely questioned, "to be perfectly honest, I was only a private."

"Well, give me your hand! You are the first private I've seen for six months."

The reply, "only a private," leads to a line of thinking. Beneath the trifling there is here the serious. Why the evident surprise at the answer? Why the hesitancy and apparent chagrin in giving the reply? Why the scarcity of men in the ranks? Why the majority of officers in sight?

This is the reason: Undue disparagement of the private soldier, and inflated thought about the officer; humble fidelity discounted, and conspicuous position overestimated.

There is a parallel in the church. Approaching General Conference the tendency is more apparent. Officialism assumes abnormal proportions. Chiefly in the ministry the evil obtains. The pastorate pure and simple is overshadowed by the surpassing glamour of extra-ministerial position. Pending elections bring into notice the supposed advantages, the desirable emoluments, and the added powers pertaining to office in the church of God.

We need an enlarged conception of the pastorate. The "regular ministry" has its pulpit-throne, wields its influence as a scepter, and wears the love of the people as a fadeless crown.

This tendency to magnify position is also seen among the members as well as the ministry of the church. The chief seats in the synagogue are at a premium. The church needs men of character, men of affairs, men of God, to occupy them. With the principle of a changing ministry, placed here and there as adaptiveness would demand, it is strange to see the principle of fixity that holds for lay officials among us. The necessarily limited membership of the boards of stewards and trustees makes it extremely important that always and only the efficient men are appointed. Every minister knows the difficulty of removing church officers. A three-year or a five-year tenure for the preacher, but a life-tenure for the laymen on the board! Unhappy, unwise, injurious inconsistency! This dislike to step back to the private ranks of church membership makes very delicate much of our administration. It also indicates an unhealthy sentiment as to the importance of position. It brings to the surface distressing humors, existing hitherto concealed. I have heard of a brother who gave up his hope of heaven because, forsooth, he was not elected assistant librarian in the Sunday-school; and of another who, mortally offended, withdrew all financial support to the church because he wasn't asked to go down the aisle and solicit subscriptions.

Incidentally it may be remarked that a larger participation by the entire adult membership in the government of the local church is one of the demands of the hour; also, that the ministry will with cordial unanimity, I believe, hail such a reform. It will at once relieve the preacher of a great burden, and extend the sense of responsibility to a much greater number.

Private membership in the church must not be underestimated. They who fill its ranks walk along no "low grounds of sin and sorrow," but travel a path strewn thickly with blessed opportunities and precious privileges. A plea is herewith entered for a worthier conception of unofficial position in the church of God. The great majority of our members must always be of this class. No battle is ever won by the general and his staff alone. The obedi-

ent, faithful performance of duty by the soldiers goes far to the achievement of the victory. So, "like a mighty army moves the church of God." With the thousands of noble men and women in the humbler, but yet highly important, position of private membership in our Israel, the issue very largely rests. Our history for a hundred and fifty years gloriously shows that they could be trusted. The ark of the Lord is safe in their hands.

What cheer it brings to the preacher to find that Bro. Ready and Sister Faithful live on his charge! They are never forward, but always on hand; never flattering, but always appreciative — and what a difference! As soon as they hear of his appointment they at once begin to speak well of the new minister. They are bound to like him. They are on principle prejudiced in his favor. The one is very apt to meet him at the station as he arrives for the first Sunday, while the other has made as cheerful as she could the new parsonage home. Perhaps they were "on the committee," perhaps they were not. They were just kind-hearted any way.

What value there is in mere attendance upon the services! This seems ordinary, but it is of extraordinary worth. Its value as a testimony, its strength as a holy habit, its power as an influence, its cheering effect upon the preacher, and its certain result upon Christian character — these can never be accurately told.

Fidelity here means much for usefulness in the church. Attendance when it involves sacrifice brings a corresponding reward. Hence the choice blessing received often at a "stormy night prayer-meeting." There are those who affirm that their preacher is always at his best when the weather is at its worst. They think so, surely, and there's reason in their belief.

There is large liberty for the private church member. He is "a law unto himself." His duties are not laid down in the Discipline with exact precision. He can hold "a regular meeting" any time, for he is himself always a majority. You cannot tell him just what he ought to do, and what he ought to leave undone. He is a great field for the use of common sense. He has carte blanche orders to "go about doing good;" and if he cannot find anything to be attempted, he is simply blind, that's all. Societies, committees, Leagues, may help him, but not much if he can't see.

Private membership offers such a broad scope for the performance of one's chosen kind of work. Does any one ask that I specify briefly? Do you sincerely want to help? Then "think on these things:"

Do you welcome the stranger and bid him "come again?"

Did you ever vow to speak at first opportunity

and abbreviate those "awful pauses" by a timely hymn?

Do you encourage the new convert by telling him of your sympathetic interest?

Will you teach a class as a substitute?

Will you give at least a tenth to the Lord?

This "in conclusion" shall be brief. The horizon scrutiny has given the sight of much indeterminate activity, much indefinite Christian purpose, and a vast deal of wasted energy. Our Epworth hosts are splendidly equipped to furnish the church of the next century with soldiers who fight, not as those "who beat the air;" with contestants who run "that they may obtain;" with Christians ever praying, "Here am I, send me!" Let us lift up everywhere the standard of a higher church membership!

54 Monadnock St., Dorchester.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Junior Work.

Mrs. Annie E. Smiley.

Supt. Junior League.

The New Minister.

(To be read in Junior League meeting.)

DEAR JUNIORS: Before this letter reaches you the great itinerant wheel that surrounds your Junior Epworth wheel will revolve, and, perhaps, will send you a new minister.

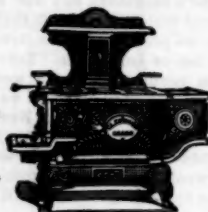
Juniors like new things — new dresses, new bicycles, and new ministers. The older people may be unwise enough to say, "I know I shall never like him as well as I do our dear pastor who has gone;" some may even say, "I'm bound I won't like him;" but the Juniors will welcome him, and make room in their hearts for him. Is this because the child-heart is fickle? I believe not. It is rather because on the delicate, sensitive plate of the child's mind a composite picture is developing, and each child calls that picture, "my minister."

So, my dear Juniors, I want to tell you what the new minister may be, and wants to be to you. He wants to be your friend. He wants to know your name, and where you live, to visit you in your home, and see the baby and all the home treasures. So, when you meet him on the street, be sure and speak to him. You can easily remember his name, for there is only one of him, but you must tell him your name more than once, for there are many of you. I read the other day of a little girl who felt aggrieved because, as she told her mother, "the gentleman spoke to me, mamma, but he didn't shake his hat to me." The new minister will not only speak to you, and shake his hat to you, but will

GLENWOOD RANGES

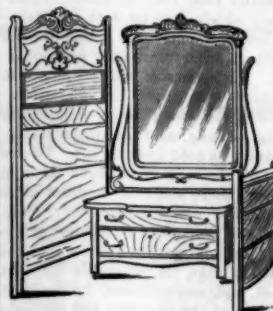
MAKE COOKING EASY. THREE GOLD MEDALS.

WEIR STOVE COMPANY, TAUNTON, MASS. Agents in All Prominent Cities and Towns in New England.



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AN 1896 SUIT.



The carving and panelling of the head-board are very attractive. The set is quite inexpensive.

Josh Billings once said that he didn't care how much a man talked, as long as he said it in a few words. In few words, then, let us tell you why some persons would rather have this Chamber Set than any other.

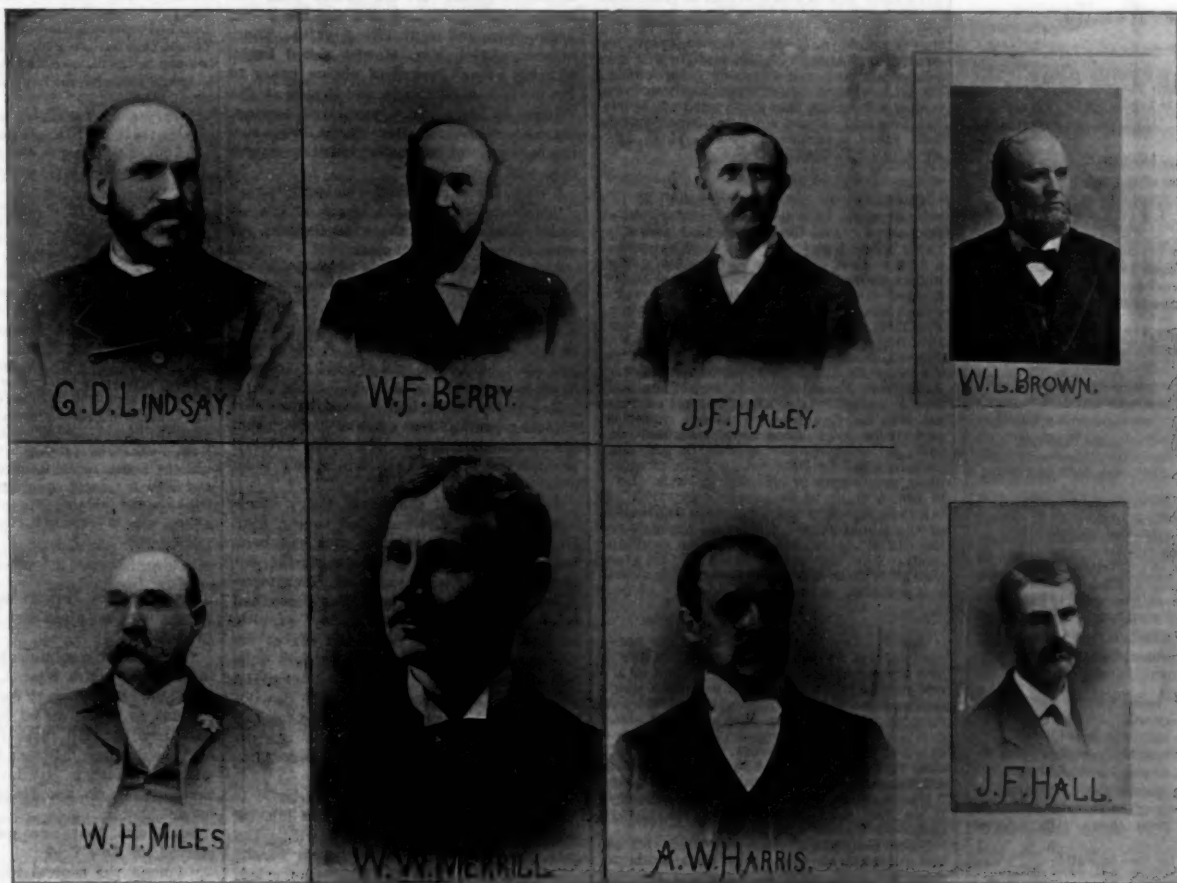
Do you see the size of the mirror? It is like a great panel framed into the side of a room. To those persons who value the effect of increased size which a large mirror always gives to a room, this Set needs no endorsement.

It makes a superb toilet glass, commanding a complete view of the costume. If you will get the market quotations on large mirrors, you will see, by a little comparison and subtraction, that the rest of the Set costs you scarcely anything.

The bedstead is a pattern of exceptional beauty. The bedstead and bed are very attractive. The set is quite inexpensive.

PAINE FURNITURE CO.

48 CANAL ST., - - BOSTON.



BIOGRAPHICAL OUTLINES.

Maine Conference.

GEORGE D. LINDSAY, ministerial delegate; born in the north of Ireland, May 9, 1845; preached in the local ranks and as a probationer in his native land for nearly five years; came to Maine and joined the Maine Conference in 1875; is now in the twenty-second year of his ministry in Maine, and in the fifth year of his second pastorate in Congress St., Portland; has been at the head of the Chautauque work in Maine for the past ten years, and is now president of the Maine Chautauque Union and superintendent of instruction of the Northern New England Assembly.

WILBUR FISK BERRY, ministerial delegate; born in Camden, Me., Nov. 24, 1851; became a Christian while a student at the East Maine Conference Seminary at Bucksport in the summer of 1871; prepared for college at Bucksport and Kent's Hill, and entered Wesleyan University in 1876; took work in the Maine Conference in 1878, joining Conference in 1879; returned to college in 1880; is now pastor at Waterville; has been the secretary of his Conference since 1889; member of the General Conference of 1892.

WILLIAM W. MERRILL, lay delegate; born in Westbrook (a portion of which is now the city of Deering), June 10, 1849; now living in Deering, Me.; joined Chestnut St. Church, Portland, June, 1883; transferred by letter to M. E. Church, East Deering, June, 1889; steward, collector, treasurer, and superintendent of Sunday-school; retired from business in January, 1896, and is not engaged in any active business at present; when Deering became a city in the year 1892 was elected the first mayor.

WILLIAM H. MILES, lay delegate; born fifty-nine years ago at Limerick, Me.; graduated from Limerick Academy; commenced work in the cotton mill at Biddeford when he left school; was four years in the Civil War; was five years in the Hill Mill at Lewiston; later he held the position of overseer in the carding-room of the Farwell Mills, Lisbon, for eight years, and in 1883 was promoted to the agency, which position he now holds; represented his town in the Legislature two years ago; converted and united with the Methodist Church at Biddeford in 1865; now trustee, steward, and class-leader in Lisbon Church.

East Maine Conference.

J. FRANK HALEY, ministerial delegate; born at Kennebunk, Maine, July 26, 1851; educated at Maine Wesleyan Seminary, Kent's Hill, and at Wesleyan University; professor at East Maine Conference Seminary, Bucksport, four years; then entered the active ministry; was presiding elder of Bucksport District five years; is a trustee of Wesleyan University and of the Seminary at Bucksport; now pastor at Dexter, Maine.

WILLIAM L. BROWN, ministerial delegate; born in Union, Me., Oct. 11, 1835; joined the church at Washington, Me., in 1853; joined the

East Maine Conference at the age of twenty-two, and has served as pastor twenty-seven years in eight charges, without a break; is now pastor at Newport, Me., on the fourth year.

ABRAHAM W. HARRIS, lay delegate; is a son of James H. Harris, of the Spring Garden St. Church, Philadelphia; joined the church under the pastorate of Rev. Charles H. Payne, D. D.; was graduated from Wesleyan University in 1880; taught at Williamsport (Penn.) Dickinson Seminary for one year, and at Wesleyan University for six years; spent one year abroad in study; was five years assistant director or director of the U. S. Office of Experiment Stations in Washington, D. C.; for two and a half years has been president of the Maine State College at Orono, Maine.

J. FRED HALL, lay delegate; born in Rockland, Me., Sept. 21, 1840; educated in the public schools; active member of Pratt Memorial Church for the past nineteen years; also steward, trustee, class-leader, and Sunday-school superintendent; carriage builder for the past thirty years in his native city.

shake your hand and tell you he is glad to see you every time he meets you.

During the three years or more that the new minister is likely to stay, many of the Juniors will be sure to begin a Christian life, and if you want to make your pastor's heart glad, and to cure him of "that homesick feeling," there is no better way than to invite him into your Junior League meeting and begin a revival by giving yourselves to the service of the Lord.

Milford, Mass.

THE SECRETARY'S DESK.

Rev. W. T. Perrin.

THE eyes of New England and of the whole country have just been turned to Concord.

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

Who were these humble men who made such a mighty impression upon the world? They were

"Minute Men."

What were "minute men?" When General Gage, on Sept. 25, 1774, indignantly dissolved the General Court of Massachusetts, its members patriotically resolved themselves into a Provincial Congress. This body, Oct. 26, organized the militia. The act provided that one-quarter of the number enrolled should be held in readiness to muster at the shortest notice. These were popularly called "minute men." They were the men who hastened to Lexington

Green and fired the shot at the Old North Bridge in Concord. They had been organized and disciplined to meet the exigency. And when the alarm was given, at a minute's notice they seized their flint-locks and rushed to the post of duty. Frothingham, the historian, enthusiastically exclaims: "They did a thorough, a necessary, and an immortal work. They should have the credit of it. This battle should be called the 'Battle of the Minute Men.'"

What a blessing a band of minute men would be in every church! Such a company is enrolled in the Tremont Temple Baptist Church, pledged to respond to the pastor's call at a minute's notice. Here is a hint at the reason of that society's great success. The captain I know personally.

Why should not the active members of each Epworth League be a band of minute men, ready at shortest notice to answer the pastor's appeal—in prayer-meeting, in cases of sickness, or death, or want, or in any exigency? Talk it up, Leaguers! Such a band will put courage in your pastor's heart and ensure victory. Organize this Conference year for the "Battle of the Minute Men."

88 G. St., South Boston, Mass.

Leagues of N. E. Southern Conference.

TWO months ago a circular letter was printed in this paper requesting the Leagues of the New England Southern Conference to contribute small sums toward furnishing the dining-room of the New England Deaconess Hospital. To the present date the following Leagues have replied: Acushnet; Bourne; Franklin Chapel and Pearl St., Brockton; Bryantville; Campello; Chartley; Cottage City; East Bridgewater; East Providence; East Wareham; East Weymouth; Fairhaven; First Church and Quarry St., Fall River; Hanover; Hingham; Lyme; Marston's Mills; Middleboro; New London; County St. and Pleasant St., New Bedford; North Eastham; Old Mystic; Plymouth; Broadway and Trinity, Providence; Rockland; Rockville; Sandwich; Somerset; South Manchester; South Braintree; Taunton, First Church; Truro; Vineyard Haven; Wapping; Willimantic; Wey-

mouth Centre; Whitman; Fourth St., New Bedford; North Easton.

The total amount raised is \$78.35. We need \$150. There is no desire to urge any League, but we would like to hear, one way or the other, so that if we cannot fit out the dining-room, we will devote it to something less expensive, and let that bear the Conference League name.

Miss Mary E. Lunn, superintendent of the Deaconess home, will gladly visit any League or church for the cost of her traveling expenses, and tell them of the deaconess work in general and of the Hospital work in particular. She will interest and inspire you with a love for the cause.

Mrs. R. S. DOUGLASS.

Plymouth, Mass.

A Word from Indiana.

YOUR Cincinnati correspondent, April 15, says: "There is little doubt about Dr. Moore's being returned by a large vote to the

office of the Western, despite the fact that Indiana, not satisfied with the second place on the paper, would like to see her patronizing Conference represented by a Hoosier editor."

Indiana is in no agony on the subject. She has set forth the fact to the church that the book agencies and editorships of the Western House have always been in the hands of Ohio men—so much so that Ohio has almost come to feel that she owns the Western Book Concern. Indiana has been modest and loth to call attention to this state of affairs. If she has intimated that she has good men and true both for agencies and editorships, she has committed no crime in doing so. It may be that some of her men may be in the field of contest at the General Conference now at hand, not on the score of discontent with any one, but on the grounds of fair play; and she knows New England loves this above all things.

HOOSIER.

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Pittsburgh.
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THE MISTRESS OF THE HOUSE is always interested in having painting done, and the great variety of shades or combinations which can be produced by the use of

Pure White Lead

and the Tinting Colors will afford her an opportunity to exercise her judgment and taste and secure the best and most durable paint. The brands shown in list are genuine. For colors use the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those desiring to paint.

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WHEATLET

IS BETTER THAN BEEF,
More nutritious and less heating. Try It.

Sold in 5 lb. packages by all leading Grocers.

The Family.

MESSAGES FROM HOME.

Minnie Leona Upton.

Oh, the wind comes over the hills this morning —
Straight over the hills — from home;
I catch the scent of the pointed firs,
As the ardent spring within them stirs;
And the sweet, low things of the woodland send
A message kind to their exiled friend,
Telling how gladly they're adorning
The wood — no corner or crevice scorning
Under the sun-dil'd dome.

The streets are empty, the town is sleeping,
The air is quiet and clear;
But heavy wheels and hurrying feet
Too soon will banish the silence sweet;
The breeze and the hour will depart —
I will house their messages in my heart;
There, closely held in its loving keeping,
They will set its pulses with gladness leaping,
Though the day break dark and drear.

A breath divine o'er my soul is sweeping —
I wait in glad amazement;
It fans my faith to a living flame,
Putting my doubts and fears to shame;
Heaven seems so real, so blest, so near!
There is no place for doubt or fear
Or care to come with their stealthy creeping;
Far, far away is the voice of weeping,
And all my soul is praise.

O breath of Heaven, beneath thy power
Again I consecrate
My little life to Him who gave!
The storms will beat, the tempests rave;
Again the cares of earth will press,
But I am strong 'gainst strain and stress —
Strengthened and stayed by this still hour
And the message from Home. Oh, priceless
dower,
It was well for thee to wait!

Boston, Mass.

Thoughts for the Thoughtful.

I know the spring is here, for bluebirds trill
In lofty solitudes where birds hide the snows;
And earth, like a great radiant crystal, glows
In the deep sunshine beautiful and still.
And soon the color of the heavens will thrill
The flowers to waken, and in tidal flows
Of their own azure violets will uncoil,
And warm blood veins of the arbutus fill.

— Clara E. Whitton-Stone.

If your life is dark, then walk by faith;
and God is pledged to keep you as safe as if
you could understand everything. — Horace Bushnell.

I am sure that the great problem of the
age will be solved when Christ's followers
stop to give of their strength and of their
"bread" to the cripples with broken staffs
along the way. There is too much hurrying
in golden chariots toward the sunset of
the New Jerusalem, hoping to save our own
souls all the while. We must go more slowly,
often coming over to where lie the
bruised and wounded. — Mrs. C. F. Wilder.

We are as yet only the roots of a future
beautiful plant. The best man or woman
is only a shoot a little way out of the
ground. We are God's plants, God's
flowers. Be sure that He will help us to
unfold into something serenely fair, nobly
perfect, if not in this life, then in another.
If He teaches us not to be satisfied till we
have finished our work, He will not be satisfied
till He has finished His. — James Freeman
Clarke.

My comfort is in this
When any sorrow is
On land or sea —
I do not stand alone,
The light is not my own,
On land or sea.

Strength often have I none,
The battle must be won
Without my aid;
It never can be lost,
God always has His host
Ready arrayed.

Why, therefore, am I sad?
His help should make me glad,
And banish fear.
I am not weak or poor,
I can all things endure,
When He is near.

— Marianne Farningham.

It would be well for all wrong-doers to
remember a remark once made by a little
boy to his father who was meditating a
theft of potatoes out of a field. The father
looked east, west, north and south, and
seeing no one, began to pull up the roots.
"Father," said the lad, "there is one way
you forgot to look!" "Where?" asked the
alarmed man. "Up, father." — Anon.

A man who really means to get out of his
life its best results spiritually will not only
cultivate it, but will fence it. And he will
do that, if possible, in the springtime, the
blossoming time of his years. The time to
put up the fences is while the field is not
as yet bare and brown. Christ calls especially
for young men and young women to

give their hearts and energies to Him. Now
is the springtime of their lives as well as
of the springtime of the year. To serve Him
one must not only plant the vineyard, but
protect it. Accept Christ, and He will give
you power to become sons of God; confess
Christ, and that act will throw about your
soul the defences that shall ward off spiritual
foes and secure spiritual ingatherings,
safe amid a thousand foes. — H. D. JEN-
KINS, in N. Y. Observer.

The world is not a playground; it is a
schoolroom. Life is not a holiday, but an
education. And the one eternal lesson for
us all is how better we can love. What makes
a man a good cricketer? Practice. What
makes a man a good artist, a good sculptor,
a good musician? Practice. What makes
a man a good linguist, a good stenographer?
Practice. What makes a man a good man?
Practice. Nothing else. There is nothing
capricious about religion. We do not get
the soul in different ways, under different
laws, from those in which we get the body
and the mind. If a man does not exercise
his arm he develops no biceps muscles;
and if a man does not exercise his soul,
he acquires no muscle in his soul, no
strength of character, no vigor of moral
fibre, nor beauty of spiritual growth. Love
is not a thing of enthusiastic emotion. It
is a rich, strong, manly, vigorous expression
of the whole round Christian character —
the Christlike nature in its fullest develop-
ment. And the constituents of this great
character are only to be built up by cease-
less practice. — Prof. Drummond.

One of Christ's pasture fields is our pro-
vidential lot in life. The place we live in
and the circumstances that surround us are
not accidental; God has chosen the place
and ordered the circumstances. Whatever
it may be, there is no doubt that the best
condition for us at present is the condition
in which we find ourselves. Life is a school,
and the lessons taught in the curriculum
are varied, requiring sometimes gentle in-
fluences, sometimes sternness and severity.
If we are God's children we are always
under our Father's guidance.

Since God has chosen our place for us,
and guides us always, every path leads to
pasture. Even though it be along a bleak
road that He takes us, and through a desert,
yet everywhere the Shepherd finds
handfuls of rich food for us. Sick rooms
are often spiritual garden spots. Trials
that wither earth's greenness reveal
heavenly luxuriance. So we always find
pasture unless we refuse the Divine guid-
ance and goodness. — J. R. Miller, D. D.

HOW LESLIE HEWITT BECAME A
CHRISTIAN.

Elizabeth Cheney.

LESLIE HEWITT went home from the
Sunday morning service in an indig-
nant and rebellious frame of mind. She
had been working for several weeks to per-
fect an entertainment for the benefit of the
Church Improvement Fund. The date had
been fixed, the programs and tickets printed,
and there was a prospect of a full house,
but now the pastor and the official
board had unanimously voted to request
the postponement of the whole affair.
There had been a deep and tender religious
interest manifested at the regular Friday
evening prayer-meeting, which seemed to
warrant the immediate beginning of
special revival services.

Leslie was a handsome, stately girl of
nineteen, whose culture, ability, and gra-
cious manners had easily made her a leader
in the social life of the Barchester church.
Her persistent indifference to spiritual
things had been the despair of successive
pastors and Sunday-school teachers, and a
deep grief to her earnest father and mother.
The underlying fact was that beneath the
simple routine of her life in a quiet country
town the girl cherished a secret, passionate
love for the great gay world that seemed
to beckon and gleam in all of her day-
dreams. She believed in herself, and in
her inborn power to influence others.
She believed in a future of wealth and of
high social position that she had marked
out for herself. She was determined to be
a woman of the world, polished, strategic,
brilliant, dominant. The way of the Cross
had no attraction for her.

The Sunday morning in which our story
opens was a memorable one in the history
of the Barchester church. The pastor
preached on "Grieve not the Holy Spirit
of God," and many wept and trembled. At
the barred gate of her soul Leslie was as-
tonished to hear again the voice: "Daugh-
ter, give Me thy heart." She pictured her-
self as kneeling at the altar, and her lip
curled in a little scornful smile. She had
been angry at the interruption of her plans,
but she was still more disturbed that the
deathlike calm within should be broken.
She spoke with no one after the service,
but went home and shut herself in her own
room with a new novel.

The next day was a trying one for Leslie.
She noted at the breakfast table how often
her mother's eyes filled with tears, for no

apparent cause. At the family altar her
father, while he did not mention her name,
broke down and wept like a child. Then,
after breakfast, Mrs. Hewitt asked Leslie
to carry a small basket of choice pears to
the invalid, Alice Evans, and to stop at the
Widow Bishop's for a parcel of sewing.
On the way she met Ray Ferris, who saw
the heavy cloud on Leslie's usually bright
face, and exclaimed,

"Why, Leslie, what's the matter?"
"Matter enough," said Leslie. "It's no
small thing to have those wax-works set
aside after all our hard work."

"But aren't you glad that there is such a
reason for postponing them?" said Ray.
Then with a rush of color to her cheeks,
and an involuntary little pleading gesture,
she spoke out of the fullness of her heart,
and said: "O Leslie, will you not give your
heart to Jesus?"

But Leslie went her way with a curt
"Good-morning," so unlike her usual
kindly speech that a bit of a smile hovered
around Ray's lips, even while the tears
filled her eyes.

As Leslie passed the bank, Percy Hart-
well came out. She was glad to see him.
He was an old schoolmate and had been
her right-hand helper in preparing the en-
tertainment. She was sure of his sympa-
thy in her disappointment. But Percy had
been converted at the Sunday evening
service, and was so eager to tell her of his
new joy, that Leslie was glad to part with
him at the corner. She was determined
not to see Alice Evans, but the invalid
heard her voice at the door, and Leslie had
to go in for a moment and look at the ra-
diant face on the pillows, and hear Alice
say, —

"O Leslie, I do covet you for Christ!"
Mrs. Bishop saw her coming, and left off
sweeping the front hall to run down to the
gate.

"Howdy-do, Miss Hewitt?" she cried.
"I s'pose you've come after them aprons
of your mar's. Wall, Jimmy's hed the
measles, an' I ain't hed time to finish 'em
yet. My M'randy sez you've giv up them
wax-works. You know she wuz goin' to
be a figger."

"Yea, Mrs. Bishop," replied Leslie, "our
pastor has seen fit to postpone them."

"Wall, I agree with him," said Mrs.
Bishop, nervously latching and unlatching
the gate. "I don't know when there's
been any signs of a revival of religion in
this town before, and if the young folks git
to cuttin' up at the very outset, why that's
the end of it. As for wax-figgers, there's
some in our church the year round, or
rather stun statyers you might call 'em."

Mrs. Bishop would have adhered to the
gate until now, but Leslie made her escape,
and walked rapidly homeward, making one
long detour to avoid her Sunday-school
teacher. She had no more than entered
her home when the Rev. Dr. Miller, her
father's pastor, called and inquired for her.
She went into the parlor, and greeted the
clergyman with steady, defiant eyes. He
spoke at once of the object of his visit.
Leslie thanked him with freezing politeness
for his interest in her soul, and said, —

"Dr. Miller, it is of no use for you to talk
with me on this subject. I will never,
never, never yield."

When the minister departed, Leslie
walked up and down the long parlor. She
was very pale, and her heart seemed like
lead.

"Oh, if I could only get out of this hate-
ful town!" she said aloud.

Just then the letter-carrier's whistle
sounded on the steps. There was a letter
for Leslie. Her eyes brightened as she
looked at the familiar angular handwriting
on the envelope. It was from Belle Gra-
ham, her room-mate at boarding school the
year before, a vivacious, generous girl, the
daughter of a railroad magnate. Immedi-
ately after her graduation Belle had gone
abroad, and Leslie had not seen her since
they parted on the steps of the seminary.

This was Belle's letter: —

MY DARLING OLD LESLIE: Here I am on my
native heath, or rather asphalt, and glad am I. I'm
not putting on airs, Leslie, when I say that New
York does look rather crude and insignificant
after those grand old foreign cities; and for
dirt, it excels even Naples. But 'mid pleas-
ures and palaces" (O Leslie! such miles of pal-
aces, with no end of portraits, and Sevres, and
old tapestry) I have pined for this same dear,
ugly, incomparable New York.

We had bad weather coming over, and I was
sick and afraid all the way. The great green
sea looked so hungry, and sometimes the ship
rolled awfully. There was one woman who al-
ways looked as if something lovely had just
happened to her, her face was so peaceful and
joyous. One night off the Banks the throb,
throb, of the engine suddenly stopped, and
there was terrible excitement among the pas-
sengers. Many of them went rushing up on

deck to see what was the matter. It seems we
had run down a fishing schooner and the cap-
tain had ordered a life-boat lowered. I thought
at first that our last hour had come. I met that
woman in the passage, and she was as serene as
ever and smiled at me in such a reassuring way
that I said, —

"Oh, you don't think we will be lost?"
"We are in our Father's hands," she replied.
"Aren't you afraid to die?" said I.
"Are you afraid to go home, dear child?" she
answered.

Just then word came that all was well, and we
all went back to our staterooms, and I was con-
fined to my berth from the effects of the fright
until the vessel was off Sandy Hook, so I never
saw the queer woman again. But I don't see
how people can ever get so calm about dying,
do you? I don't like to think about such
things, and it seems so safe to be on the land
once more.

Well, dear, there are thousands of things to
write, but I'd so much rather say them. You
know you promised to come down to my hall.
The cards are ordered already, and papa has
given a very generous check for the affair.
Now, I want you to help with the planning;
and oh, I have such loads of things to show
you — Paris gowns, and lots of gloves and
trinkets and photos. We will have just the
jolliest time in the world. Come as soon as you
can get here.

Your loving

BELLE.

Dr. and Mrs. Hewitt sat long over the
library fire that night and discussed Belle's
invitation.

"I was hoping so much from these meet-
ings," sighed Mrs. Hewitt. "I can't bear
to let the child go away from them."

"But to refuse to let her go to the city
will drive her still further from religion,"
said the doctor. "Better leave the matter
with God, mother. He loves Leslie better
than even we do, and He is there as well as
here."

So it was that one week later Leslie
started for New York.

"I hope the revival will be over when I
get back," she said to herself. Somehow
she did not feel so happy as she had ex-
pected. Even the thought of the pleasures
awaiting her, and the roll of bank-notes her
generous father had put in her hand that
morning, could not blot the memory of the
wistful look in her mother's eyes, nor hush
the patient, inner voice that said over and
over: "Come unto Me."

She bought a magazine and diverted her
thoughts, and when she arrived at the
Grand Central depot, and saw Belle stand-
ing there radiant and expectant, she said
resolutely to herself, "Now I begin to
live."

An hour later, seated in Belle's own
beautiful room amid the shimmer of silks
and the gleam of jewels, and talking over
the coming ball, Leslie recovered her usual
gaiety, and life seemed only a bright
festival.

The day of the ball came, and was as
glorious as only a perfect October day can
be. Belle proposed a drive in the Park
before luncheon.

"Not the pony phaeton this morning,
mamma, please," she said. "Let Morris
drive us out in the victoria with the
grays."

"I hardly think your father would ap-
prove, Belle. The horses are new, you
know, and Morris too. Your father has not
satisfied himself that either the man or the
horses are thoroughly reliable."

"But, mamma, one wants to fairly spin
along on such a day. This bracing air makes
me long to fly."

"Well, I suppose it is quite safe to take
the victoria," said Mrs. Graham, weakly.
"I'm sure your father and I found the
horses perfectly docile yesterday afternoon,
and Morris is well recommended."

At eleven o'clock the spirited grays were
tossing their heads impatiently and pawing
the stones in front of the Grames' resi-
dence, and Belle and Leslie ran merrily
down the steps and took their places in the
carriage. They had glanced into the
parlors on their way down, where the
florist's assistants were already grouping
tall palms and banking the mirrors with
chrysanthemums.

"Won't it be lovely?" said Belle, as
they were carried briskly along toward the
Park.

"Yes, the house will look enchanted,"
replied Leslie, beaming with delight, "and
I do think your white gown is angelic,
Belle, so soft and fine and simple."

"It cannot be more becoming than your
pink one, Leslie dear. Oh, I wish such
mornings as this would last forever," she
continued, breathing deeply of the cool,
clear air. "I have always a dim, haunting
fear, under all my good times, that they are
only for a little while."

"Nonsense, Belle!" said Leslie, rather
sharply. "Leave trouble until it comes."

Aren't the horses prancing as if they enjoyed the air as much as we?"

They were now just entering the Park. Some passer by suddenly opened a flaming red parasol. The nervous horses broke into a run. A steady hand would have controlled them speedily, but the startled girls in the carriage noticed that the man on the box was acting strangely and seemed stupid and devoid of will-power. The horses ran faster and faster. A newspaper, driven by a sudden gust of wind across the road, made them frantic. Several men rushed forward to stop them, but in vain. Another moment, without a word to Leslie, Belle had jumped. Leslie had a confused remembrance about the chances being with the person who sits still. She saw the coachman away and fall from the box. For five awful minutes she dashed on, as she thought, straight into eternity. Only five minutes, but long enough for Leslie to feel with unspeakable horror that she was unsaved, long enough for her to hear again the pleading voices of the friends who had urged her to come to Christ, quite long enough for her mother's eyes to gaze upon her in yearning love. She could see her dear, quiet home, the familiar church, and even the old altar in the lecture-room where she had so often refused to kneel and give herself to God. The trees shot by her in a mad dance. She saw men running and heard them shouting. Just ahead, her fixed, strained eyes saw a turn in the road and a large rock close by.

"O God!" she cried, "mother's God! Save me, for Christ's sake, save me!"

There was a crash as if the world had come to an end, and Leslie knew no more.

Into the flower-decked home, and up into the rooms where the dainty party dresses lay in shining folds, the two girls, white, bruised, broken, unconscious, but still alive, were carried, and instead of gay "dancers dancing in tune," grave, dignified physicians and softly-stepping nurses came, and all that love and money could do was done. When Leslie opened her eyes she looked right into her mother's face.

"Mother," she whispered, "have I come back? Is there another chance for me? Where's Belle?"

"In the next room, dear, and alive, thank God!"

Leslie had only a few bones broken, but Belle had received very serious injuries. It was soon found that she could live only a few days. She knew she must die, and clung to Mrs. Hewitt, who was able to point her to the Saviour. Belle had never had the simple truths of the Gospel presented personally to her soul, and she accepted them as a little child, and came into a joy and peace that made her room a heavenly place. At her request Leslie was brought in on a couch beside her bed. The two girls looked into each other's eyes.

"It's different, isn't it, Leslie?" said Belle, thinking of that bright morning when they had started out full of life and health. "But, oh, I am happier now than I ever was in my whole life! Will you start with me to be a Christian, Leslie?"

"I will, Belle."

Leslie had been baptized when a little child, but the rite had never been administered to Belle, and when a clergyman was called to perform the beautiful sacrament, the holy communion was received by the two girls and Mrs. Hewitt. Belle's father and mother and brothers looked on amid their tears and each one promised the dying girl to seek and serve the Saviour she had found so precious.

Two months later, in the weekly prayer-meeting in her own church at Barchester, Leslie Hewitt rose to speak. Her face, always beautiful, was now transfigured by an inner light, and many eyes were suffused with tears as she simply repeated the words of the Psalmist:—

"Thy vows are upon me, O God:
I will render thank-offerings unto Thee.
For Thou hast delivered my soul from death.
Hast Thou not delivered my feet from falling?
That I may walk before God,
In the light of the living."

New Haven, Conn.

About Women.

—It is said that Mrs. Cleveland greatly admires the books for girls written by Mrs. Grace Le Baron Upham, of Boston, and that "Little Miss Faith" is a favorite with the White House children.

—Miss Alice Luce, a graduate of Wellesley, who holds this year the foreign fellowship of the Boston Fellowship Association, and Miss

Georgiana L. Morrill, of Wolcott, N. Y., a Vassar graduate, who has been studying in Europe since 1893, have each received the degree of Ph. D. from Heidelberg University.

—Mrs. Hannah J. Bailey, president of the Maine Suffrage Association, and world's superintendent of peace and international arbitration for the W. C. T. U., is the largest taxpayer for the women of Maine.

—The *Woman's Journal* says: "Twelve years ago the Misses Stewart, of Cincinnati, three young women reared in wealth, were, by business failures, thrown upon their own resources. They secured a room in a business block and established a lunch-room, where they made a specialty of home cookery, doing most of the work with their own hands. The excellence of the food soon created a demand. The little lunch-room became a success, and at the end of five years, when the great Chamber of Commerce Building was put up and there was to be a large restaurant connected with it, the Misses Stewart boldly applied for it. They were backed by many business men, who had known them in their days of wealth, and been impressed by their ability as business women. Their bid was accepted, the Misses Stewart assumed charge of the "Glencairn" lunch-room, and have conducted it for the past seven years. The patronage is very large. For rent and services alone the yearly expenses are \$10,000. The prices are reasonable, yet the sisters have not only paid all expenses, but live in comfort and are becoming rich. They have never lost social position by going into business, and during their entire career have never had to borrow a dollar. In spite of their success, and the fact that, from their surplus, they have been able to make many profitable investments, they have not ceased to give their personal supervision to each department."

THE WEEK SHE DIED.

She came and leaned against my tired knees,
And questioned me of this and then of that;
Asked if the dark was made to hide the light,
And if the little stars were round or flat.

I felt I had so many troubling cares
And worried thoughts, that I could not abide
Her restless motions and her tireless tongue;
Ah me! that was the very week she died.

It seems tonight, as silently I sit,
Nothing would rest me like her leaning form;
And if she gayly sprang and clasped my neck
I should not think her arms too close and warm.

I might have answered her more patiently,
And borne her noisy glee. Oh, I have cried,
Thinking of all the things I might have done
That would have made her glad the week she died.

The snow is cold above her little grave—
Above the little feet and dear young head;
The springtime sun will shine, and warm, and
bless—
Alas! alas! it cannot reach my dead.

The birds will come, and sing their happy notes,
And grass again will green the valleys wide,
But ne'er can grass and flowers and songs to me
Seem what they did before that week she died.

—C. A. M. WEBB, in *Boston Transcript*.

PUTTING HEART IN IT.

THE customer was a prudent matron from the country, careful in her shopping. "It is a very pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently and turned away. The other said eagerly: "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop girl.

A year afterwards she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York once said: "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me. One day, when I was passing the window of the counting room, I observed that the moment the clock struck six all the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"Petit," said one, "has waited to finish his paper, as usual."

"Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work."

"The more fool he! I would not work for a company as for myself."

"The men caught sight of me and stopped talking, but after that I kept my eye on Petit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman, in any work or profession, depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their

contract with their employers, remain salesmen or bookkeepers until they are gray-headed, while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is an outlet for all their own energy and ambition.

An engine, perfectly finished and competent for its work, and so fire in it, is a fit type for the first class; the same engine with its steam up, rushing along the track, of the second.

Be sure that you are able for your work and on the right track; then don't spare the steam.

—*Youth's Companion*.

Boys and Girls.

PUSSY WILLOW.

I know what the fairies do with their muffs
When the winter's spent,
And the warm south wind with its coaxing puffs
Makes the ice relent.

They go where the pussy willow stirs
In the wind, all bare;
And, just as your mother does with her fur,
Hank them out to air.

—LYDIA A. HARBROUCK, in *Independent*.

A MODERN MAY QUEEN.

Hattie Lummis.

IT was not an ideal May Day by any means. Overhead stretched a dull gray sky, while the cold drizzle, which had been April's parting compliment, still pattered steadily against the window-pane. Annie, who had awakened half-expecting to see a changed world, in which flowers and birds and starting leaves should be the chief features, felt a distinct sense of disappointment.

She stood by her window, absently watching the falling rain-drops and the branches of the trees which looked so black against the background of pale cloud.

"It's always telling in books about May Days," she reflected, "and they're not a bit like this. It's always sunshiny and lovely, and there's a May queen with a wreath of flowers."

She broke off at this point with a little sigh. In the dining-room window was a thrifty geranium, whose clusters of pink blossoms would have done very well for a May queen's crown, if the weather had been in the least favorable to May queens.

Down the street came a big furniture van, rattling noisily over the pavements. It was painted a brilliant red, and on its side in yellow letters were the words: "The Mover's Friend." Annie rather enjoyed this glimpse of brightness on so dismal a morning, and her eyes followed it with interest till it drew up before the house on the corner.

"Oh, my!" cried the little girl, flattening her nose against the window-pane in her eagerness to see as much as possible. "I believe the Watsons are going to move today."

This opinion proved to be well founded. The front door of the house on the corner was thrown open, and several stout men from "The Mover's Friend" vanished within, to presently reappear, staggering under the weight of heavy furniture. Annie was not very well acquainted with the Watsons. Sometimes when she had started to school earlier than usual she had seen Mr. Watson on his way to his office, and at the front window had caught a glimpse of two childish faces, and of a pretty little lady waving her hand for good-bye. But Annie did not need the excuse of an acquaintance to feel decidedly sorry for people who were moving that dismal May morning, with the mud coating the sidewalks like black slime, and the rain making deep puddles at the crossings.

Presently she went into the next room with the news of her discovery.

"Mamma, you know the people who live on the corner—the Watsons? Well, they're moving today."

"Poor things!" exclaimed Mrs. Wilder, pityingly, as she glanced from her work to the gloomy out-door world. "Mrs. Watson will have her hands full trying to move and to look after those two babies this damp, wretched day."

Then it was that a bright idea flashed into Annie's mind. She could not be a May queen, it seemed; she could not follow the example of the children in the stories she read, picnicking on the green turf and gathering great bunches of early spring flowers; but that was no reason why she could not be a kind and helpful little neighbor.

"Mamma," she began, "do you suppose Mrs. Watson would like to have me bring

the children over here and take care of them today?"

Mrs. Wilder looked at her little daughter thoughtfully. It was not a very hard thing, she knew, to suggest this generous plan, but to carry it out through the slow-moving hours of a long day was quite another matter.

"Why, yes, dear," she said. "I think Mrs. Watson would find it a great relief; but are you sure you are willing to spend your holiday taking care of those little folks? I am too busy with this sewing to help you much. If you make the offer you must rely on yourself."

"Yes'm," Annie promised. "I truly will."

She slipped on her mackintosh and rubbers, and a moment later was making her way down the street. There was nothing very disagreeable about a rainy May Day after all, she concluded, as she splashed her way through the puddles quite merrily.

At the house on the corner all was in confusion. Annie dodged aside to let the men pass who were carrying out a piece of parlor furniture, partially covered with sacking. Then she went up the steps a little bashfully. The front door was wide open, and lusty screams came down from the upper hall. Little Howard, who was hardly more than a baby, was clinging to the banisters with both hands, anxious to see all that was passing below, while his sister Bessie, two years his senior, was vainly attempting to drag him back into the nursery.

"Children, go out of this cold hall directly," cried Mrs. Watson, appearing below. "You will both be sick tomorrow." Then, catching sight of Annie, she added, rather sharply: "Well, what is it, child?" Mrs. Watson was feeling very anxious as to the fate of her pretty furniture, while she thought that her piano must be moved upon such a day nearly broke her heart. It was no wonder that there was a note of irritation in her voice.

Annie blushed a little, but found courage to state her errand: "I thought maybe you'd like to have me take your little boy and girl over to my house today. We could have a real nice time playing, and then they wouldn't get cold when the doors are open."

An unmistakable look of relief flitted over the little lady's face. "You dear child," she exclaimed, "how very kind of you! This is Mrs. Wilder's little girl, isn't it? And you are sure your mother won't object? Oh, I shall be so glad to have the children where they will be safe and happy!"

Fifteen minutes later the two small Watsons had taken possession of Annie's own little room, and the business of the day had begun in earnest. Annie was an only child, and she found her unfamiliar duties of nurse-maid rather more taxing than she had anticipated. Howard, who was of the investigating disposition peculiar to three-year-olds, was anxious to examine the contents of all her bureau drawers as well as of those dear little fancy boxes which young girls keep as receptacles for the treasures they value most. Bessie, a serious, sensitive little creature, felt her brother's misdoings so keenly that several times she was on the very verge of tears, and had to be soothed and comforted. On the whole the morning was quite exciting, and when, after lunch, both children went to sleep for a time, Annie found her brief leisure all the more enjoyable because of the busy hours which had preceded it.

It was nearly six o'clock when Mr. and Mrs. Watson came for their babies. Both looked worn and tired, and there were dark circles under Mrs. Watson's blue eyes; but in spite of her weariness her face grew very sweet and bright as she put her hands on Annie's shoulders and said: "You dear little helper, I don't know how I should ever have lived through today without you."

"The children have had a nice time, I guess, and so have I," Annie answered. She, too, was flushed and tired, and her arms were lame from picking Howard up after his frequent tumbles, and her throat ached from the telling of many stories, but, for all that, she had spoken no more than the truth. In spite of clouds and falling rain and hard work, the day had been singularly pleasant.

Annie went to bed early that night, and five minutes after her head touched the pillow she was asleep and dreaming herself a queen of the May, her hands filled with flowers and a wreath upon her hair. But not even the dream fairies whispered to the little girl that she had indeed been a queen that dismal May Day, ruling her own spirit unselfishly and sweetly, and crowned with happiness.

Appleton, Wis.

Editorial.

CHURCH TRAMPS.

CHURCH tramps—they who go here, there, anywhere, everywhere, as convenience or inclination prompts—get very little food, and do no productive work. People need church homes that they choose and love and labor for. Only in this way will their souls be developed to the highest spiritual pitch, and the best results for all concerned flow copiously forth. A person's Christianity may be much too diffusive, and as little effective as sheet lightning or heat lightning shimmering from the summer clouds. It must be brought to a focus and concentrated into some specific, carefully-selected channels. An intense denominationalism, if it be likewise intelligent, is in no way a curse, but a blessing.

A revival of true church loyalty seems to be called for. There is less of it in most people than it is good for them to have. The abuse of it in some quarters and in past days has led to a reaction equally dangerous. To magnify unduly the things which separate us is no doubt an evil, but it is equally evil to teach or suppose that there is nothing of any importance that does separate the denominations, that all are equally good since they are working for the same Master, and that it does not signify which one is joined. The easy corollary to this is that one might about as well join none, and so avoid making invidious distinctions. Nothing but disaster can come of such a policy. It is simply and positively true that one can best serve the interests of all churches by giving his efforts steadily to promote the interests of some one church. Just as a man can best serve the interests of all nations by limiting his labors mainly to the nation where he was born, or the other one which in mature life he may deliberately elect as superior. If his philanthropy destroys his patriotism he will not accomplish much. If he spreads himself out too thin there will not be thickness enough at any one place to stand the strain required for effective labor. Sectarianism, hard, narrow, bigoted and bitter, is to be avoided and condemned; but denominationalism, broad, liberal, reasonable, charitable, is a good thing, and should be cultivated.

FOUR NEW BISHOPS.

THE one question sure to engage the attention of the approaching General Conference relates to the strengthening of the episcopacy. The group of Bishops chosen eight years ago raised the number to sixteen; and, what is quite remarkable, no death has occurred in the body during the two quadrenniums. But, though the personnel of the board remains intact, the expectation of life has been diminished by lapse of time. Four years ago ZION'S HERALD disapproved the election of additional Bishops, and time has vindicated the wisdom of its position. The board has not only remained to this hour full, but each member has been able to perform his allotted work in the administration of the affairs of the Methodist Episcopal Church. This is more than we dared to expect four years ago. It was reasonable to suppose there would be a break during the four years; but it was believed there was enough young blood in the board to carry on the full work of the period.

But the time has now arrived when the Bishops must be re-enforced. Four have passed the ancient dead-line of three-score and ten, and two of these verge upon fourscore. The probability of further long-continued service is slight. Of the other eight chosen prior to 1888, all have passed the sixtieth milestone and most are approaching the seventieth. Even the four chosen eight years ago are at the gate of their sixth decade. From these facts it is easy to see that the conditions are so changed as to render new elections imperative. However much they may be able yet to do, the fact remains that the Bishops in the majority are looking toward sunset, and, with the majority so far advanced, the expectation is general that the superintendency will be re-enforced.

As to the number of new Bishops needed, variety of view prevails. Some would reduce the number to the minimum and elect only two, while another class run to the other extreme and would elect ten, twenty, or even thirty. But we are safe in assuming that such extravagant views will not be seriously entertained by the General Conference. The number will be determined by the demands of the work and the probabilities of further service by the older Bishops. Four have already served in that

high office twenty-four years. For men of their years they possess remarkable vigor and efficiency; they have administered steadily and well, but years admonish us that younger blood must come in to aid the work, especially as the work is steadily growing. The new Conferences that will be created at Cleveland will add to the regular work of the Bishops, and the services outside the detail of administration are constantly increasing. We suggest the election of four, to duplicate the men of twenty-four years ago. The addition will not be large, yet large enough to meet current demands and to carry on the work through another quadrennium, even though considerable breaks should be made in the present board.

If we agree as to the number to be elected, we may next inquire what kind of men should be chosen. And on this point we think all will concede that candidates for the episcopal office should be men tried and true, with unmistakable moral integrity and sound religious life, before they become Bishops. Whatever else he be, a Bishop should be a good man, above reproach, with a genuine religious experience and an unimpeachable record of Christian service. A Bishop should be a Christian above suspicion. In his tastes, temper, motives and methods he should be recognized as a true and honorable man, without self-seeking, the love of lucre, or the sway of unholy ambitions. To doubt at these points ought to condemn a candidate. If unable to rise to this high platform, he should find no place in the episcopal board, which should be the habitation of righteousness and high honor.

But while a Bishop should be a good man, he must needs be something more to fill properly his great office. No single commanding quality or class of qualities can adequately furnish him for the great place he is to fill. A Bishop ought to be a full, well-rounded man of the noblest type, capable of dealing with the most important affairs and at home with the greatest men. He should be a statesman. He is called to administer the affairs of a great people, and his work calls for foresight, insight and tact in handling social forces. The man with a specialty or a hobby may make the poorest kind of a Bishop; he would be likely to bring his specialty into undue prominence and to neglect other parts of his work equally important. He must be many-sided and balanced, and capable of touching the world at many points. Simpson was an ideal Bishop. He was broadly built. Attractive in his movements among men, he administered with a gentle though firm and steady hand, and preached with the power of the great masters of the pulpit. Reason and imagination were happily blended in his discourses. Above all, he preached out of the heart and the experimental life. He combined the qualities of St. John and Plato. If we are reminded that Simponses are few, we yet should advance as far as possible toward this high ideal. Men whose forces are already spent in other service should find no place in the episcopacy; the place should never be a receptacle for respectable valetudinarianism, or be open to respectable men no longer able to hold metropolitan pulpits or to remain at the head of great literary institutions. Do you say there are not many men who can come up to this standard? We do not need many for the episcopal office. The largest church in America ought to contain four men capable of meeting all the requirements of this high office. Elect the best four.

The Bishops to be chosen in Cleveland should be attractive and commanding preachers, able to fill our best pulpits. Our Bishops are preachers on great occasions, such as Conferences, dedications, Chautauqua gatherings and camp-meetings. They are the representative preachers of Methodism; they stand for the church before the great outside public; and whenever they fall to rise to such occasions, the whole church feels a sense of humiliation when told that we have a fourth-rate man in a first-rate place. A Bishop with any sensibility must feel humiliated to go to a Conference whose members would prefer to hear any one of a dozen of their associates to the Bishop in charge. If he be so made up as to feel no sense of incongruity, the Conference will be sure to feel all the more deeply. The church has been favored with a good number of Bishops who were preachers, and the stock from which to select has not been exhausted.

Other things being equal, men who have been long in the pastorate should be preferred for the episcopal office. The main business of the Bishop is to deal with pas-

tors and the pastoral work; and, if unfamiliar with the practical working of the system, they are, to a great extent, disqualified to administer wisely and well. They cannot enter into the feelings of the itinerant and his family. If a man be not taken directly from the pastorate, he should yet be one who has had much experience in our important pulpits. The pastorate develops some of the qualities indispensable in the Bishop, such as tact in dealing with men, social organization, the estimate of human motives, and the wise forecast of results. The great pastor is a man of generous sympathies, as the great Bishop must be. A man without heart, however great as a preacher or administrator, should never be thought of as a Bishop. He is to make the appointments of the preachers. The preachers will endure much at the hand of a sympathetic man, while they will hold in contempt one constructed of cast-iron. Simpson took the preachers into his heart, and they were willingly obedient to his will. A hard-headed and hard-hearted Bishop is the most terrible apparition that could appear in the Methodist Episcopal Church. If the itinerant system is ever broken up, it will be by a succession of men handling the itinerant machinery and exploiting the preachers without any intelligent sympathy with them. The system must not only have a head, but a heart as well.

The Bishops chosen at Cleveland should possess administrative capacity and strength. To natural fitness should be added wide knowledge and some degree of experience in dealing with important affairs and leading men, both clerical and lay. As the work of a Bishop is located in the higher ranges of service, no fourth-rate man should, for a moment, be thought of for the place. The place is too large and the interests involved too great for such a man. The Methodist Episcopal Church is no longer a small body hidden in a corner; it has become the largest church in America, and moves in sight of the whole world. Its chief office-bearers must be correspondingly great men. They are the leaders of a rapidly growing host, and must be able not only to understand the present time, but to plan wisely for the great future of which we are heirs. Those who hold these great places should be men of commanding ability.

Prayer for the General Conference.

IN the midst of a very natural interest in the personnel and policy of the coming General Conference, we urge our people not to neglect to pray for the delegates and their deliberations. We are closing a wondrous century. God's grace to us as a people has been "abundant." Mighty problems of far-reaching import await solution. Leaders of our great host are to be chosen. We are to round out the labors of the nineteenth century—to finish its work, and to prepare for the new era. "Now is the time for earnest prayer." The Great Head of the Church still moves mysteriously upon human minds and hearts. We believe that He calls and anoints His chosen ministers.

From our pulpits, our prayer-meetings, our family altars, and our places of private communion let prayers ascend to the throne of grace, and the work of the great Conference in Cleveland will bring "prosperity to our palaces."

Bishop Arnett's Case.

THE House of Representatives of Massachusetts has concurred with the Senate in the adoption of resolutions in regard to the case of Bishop Arnett, and all that the people could do, through their representatives, has been done to set the State right before the country and to atone for the original offence, since the district attorney has refused to make prosecution in the matter. The law of Massachusetts to cover instances of discrimination on account of race or color, which is now on the statute books, was enacted in 1885. That was the year of the roller-skate craze, when thousands of people were thronging roller-skating rinks, not only in Boston, but in all the cities and large towns. At a popular rink in Boston a colored person was refused admission solely on account of his complexion. The matter was carried to the Legislature, for it was found that there was no way of securing redress under the law as it stood. The Legislature, after considerable discussion, enacted the following:

"Whoever makes any distinction, discrimination or restriction on account of color or race, or except for good cause in respect to the admission of any person to, or his treatment in, any theatre, skating rink, or other public place of amusement, whether such theatre, skating rink or place be licensed or not, or public conveyance, public meeting or inn, whether licensed or not licensed, shall be punished by fine not exceeding one hundred dollars."

This law is amply sufficient to cover the case of Bishop Arnett, and it is to be regretted that no prosecution was brought under it in order to determine whether it is of any value for the purpose for which it was enacted. If it is not, then it should be made so, for it would be to the eternal disgrace of Massachusetts that it

was impossible to enforce such a wholesome law, and that she permitted the infliction of the outrages which made such a law necessary.

The matter of Bishop Arnett was brought up in the Senate on motion of Senator Roe, of Worcester, to substitute (for a bill upon which an adverse report had been made for taking away the inn-holder's license from all hotel-keepers who permitted discriminations on account of color) resolutions declaring the attitude of the Senate and House regarding the treatment of Bishop Arnett. The resolutions were as follows:—

WHEREAS, on the 29th day of January, 1890, the Rev. Benjamin W. Arnett, D. D., of Wilberforce, Ohio, Senior Bishop of the African M. E. Church, president of the board of trustees of Wilberforce University, and member of many learned societies, was refused entertainment at certain reputable hotels in the city of Boston, because he was a colored man, in spite of statute law against discrimination on account of color; therefore

Resolved, 1. That the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled, successors of those bodies which repeatedly elected Charles Sumner to the Senate of the United States, and for four years received messages from John A. Andrew, hereby express their severest reprobation of such discrimination and their firm conviction of the truth of that clause in the Declaration of Independence wherein all men are declared to be created equal.

2. That still more to be reprobated is the sentiment of any part of the public against any class of our fellow-citizens whereby such discrimination is rendered possible, and that a vigorous campaign for statute rights by the persons most aggrieved will meet the hearty approval and co-operation of the two branches of the General Court.

The resolutions were adopted in the Senate, after debate, by the large majority of 17 to 7. When the resolutions came down to the House to be adopted in concurrence, the rules were suspended on motion of Mr. Reed, of Boston, the only colored member and colleague of Speaker Meyer, and the resolutions were adopted unanimously, without debate. Massachusetts has thus acted promptly in asserting her own dignity and sense of justice, even though the action of an official, in view of the circumstances, has prevented a prosecution.

It is only too well known that the sentiment of many people is far below the standard set by the laws of the State. This is true all over the North, and there are many sympathizers in this part of the country, even among those who should have higher ideals of equality, with the Southern practice of refusing social recognition to the colored people. But if there is any truth in Christianity, not only are people of all races, without distinction of color or origin, entitled to equal protection by the laws, but they are entitled to that social recognition which sees a brother in every man and does not scorn close relation with men and women of all races. It is only the plain truth that the professions of a large proportion of our white people, even in the Northern States, are far below the Christian standard. Plenty of our so-called best people, who think a great deal of "society," do not like to be thrown into personal contact with a member of another race. But if there is any merit in Christianity, it is sure to find in people of all races the true fraternal relation.

Doubtless it will require centuries to overcome the repugnance which some people feel on account of race distinctions; but when some of African descent are whiter than some of English origin, surely it is unworthy of humanity to draw the line on account of color and bar out the lighter while admitting the darker. This is an issue which will always be present, and it will have more or less frequent personal meanings for every man and woman. Persons of color are so numerous in all our large cities that more or less personal contact with them must be expected by every white person. For the honor of the church and for the good of the country it is not well to draw lines of race distinction. Character is the only true separator of persons. While it is natural for people of the same sort and tastes to associate to the exclusion of those of more diverse affinities, yet we cannot avoid some contact with people of all races, and it will be for the honor of the whites if they not only observe the spirit of their statute, but if they follow more closely the principles of equality which they profess to hold, and treat men of all races as if they were of the same blood, regardless of shade of skin. There is a high ideal possible, and the fact that it is high and perfect is no excuse for not striving to realize it in all its fullness, bringing gladness to the hearts of all who would otherwise be under a ban, and filling with unselfish aspiration the hearts of those who exert themselves to hasten the ideal day.

No Color Line in the General Conference.

IT is a matter of profound gratification that the Methodist Episcopal Church at the approaching General Conference is to be wholly loyal to its theories and convictions with regard to its colored contingent. By reference to the communication of "Our Advance Correspondent" on the second page, it will be seen that the colored delegates are to receive precisely the same entertainment as the white delegates. Our correspondent says:—

"It was insisted on by the committee and agreed to by the hotel managers that each hotel entertaining delegates should take both white and colored delegates, the number of each (white and colored) to be of the same proportion at each hotel as the number of white and colored delegates to the Conference bears to the total number of delegates. As about twelve per cent. of all delegates are colored, a hotel receiving one hundred delegates will be obliged to

take twelve colored and eighty-eight whites. It was further stipulated and agreed to that colored delegates should dine in the same dining-room as white delegates. The color line will not be drawn in Cleveland!

This is an exhibition of faith which fruits in good works, and in such an advance step the whole denomination may well rejoice. It will be impossible, after this memorable victory over the caste spirit, to draw the color line in any assembly for which the Methodist Episcopal Church is responsible.

Personals.

— Bishop Thoburn has just completed a course of lectures on preaching at Garrett Biblical Institute.

— Rev. Virgil C. Hart, missionary of the Methodist Church of Canada, has returned to his home in impaired health.

— Dr. S. F. Upham will preach the annual sermon before the students of Bordentown Military Institute, Sunday, June 14.

— Rev. Dr. S. F. Jones, with Mrs. Jones and daughter, has arrived safely in London, and will remain abroad until he recovers his usual physical vigor.

— Rev. Dr. Geo. W. Miller, formerly of Kansas City, Mo., has been transferred from the New York Conference to Baltimore and stationed at Grace Church.

— Rev. W. I. Haven is in Cleveland, attending the meeting of the Board of Control of the Epworth League, which he will report, as usual, for our columns.

— Rev. L. T. Townsend, D. D., read a paper last week before the American Society of Religious Education in its session at Washington upon "Bible Instruction in the Light of Modern Science and Philosophy."

— Dr. H. A. Butts is a wise man anyway, but he never made a wiser proposition than when he advocated the election of all officials in the church, excepting Bishops, by boards instead of by the General Conference.

— The *Northeastern* of last week says: "Mr. J. B. Donnell, of Portland, Maine, a member of Chestnut St. Church and member of the General Conference of 1888 and 1892, passed through the city with his wife on their way home from California, where they have been spending the winter. They passed Sunday with Mrs. Ridgway at Evanston."

— Rev. W. W. Ogier, presiding elder of Rockland District, sends the following painful announcement under date of April 24:—

"Rev. H. R. Merithew, sick at Conference time with pneumonia, died Wednesday afternoon, two days after his appointment to Friendship and South Waldo. The funeral occurred Saturday morning, attended by the presiding elder, Rev. C. A. Pomeroy, Rev. U. W. Bradlee, and several members of his class. Mr. Merithew was a young man of much promise—a great loss to our Conference. He was to have been admitted this spring."

— Mrs. Caroline R. Wright, of New York city, died at her home, April 17. Her life was remarkable for good works in missionary and philanthropic efforts. She was one of the principal movers in the organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. In 1864 she married Hon. Joseph Albert Wright, ex-Governor of Indiana, who, in 1865, was appointed United States Minister to Germany by President Lincoln. Ex-Gov. Wright died in Berlin in 1867, and Mrs. Wright then returned to New York city and took up her charitable labors again. Her funeral was conducted by Rev. Dr. A. J. Palmer, of St. Paul's Church, and addresses were made by Bishop Andrews and Rev. Dr. John Hall. The interment was in Greenwood. Two granddaughters survive Mrs. Wright.

— Mr. and Mrs. Thomas C. Newcomb celebrated their golden wedding anniversary at their residence in Medford, April 23. A large number of friends were present, including Rev. Alexander Dight, the pastor, Rev. T. Burton Smith, and Rev. E. S. Best, who read a poem written by request for the occasion. Mr. Newcomb was born in Boston. Mrs. Newcomb was born in Easton, and was the daughter of Col. Peter Dunbar, the first captain of the Boston Lancers. Mr. Newcomb has been in the boot and shoe business for fifty-two years, entering into partnership with his father on attaining his majority and succeeding him on his death. For forty years he did business in one store on Hanover Street, selling out five years ago. Since 1854 he has been a highly respected citizen of Medford. During fifteen years he was superintendent of the First M. E. Sunday-school, and during sixteen years chorister of the church. He has held every elective office in the Methodist Church.

— The slander case against Rev. Dr. Joseph Pullman, of the First Methodist Episcopal Church of Bridgeport, brought by Miss Jane May, the French actress, in which she asked for \$25,000 damages, claiming that the preacher from the pulpit referred to her as a "low, brilliant, swell Parisian courtesan," is to be withdrawn. April 24 Dr. Pullman published the following retraction over his signature, in which he says of the words used in his sermon on Dec. 1, 1895:—

"At that time I knew absolutely nothing of Miss May, beyond her relation to that performance; and it was my deliberate purpose that my remarks should be impersonal. I have from the first regretted exceedingly that my words were connected with the actress."

"It is a great satisfaction to me that Miss

May repudiated the aforesaid article as a truthful description of her performance; and if I have done her any injury or injustice by assuming that the article was published with her consent, or used any expressions which in any degree may have reflected upon her private character, I regret it. And this has been my attitude in this case from the first."

Miss May publishes a statement in which she expresses her satisfaction with the retraction. Dr. Pullman declares that the settlement has been made without any expense to himself.

— Rev. W. H. Thomas, D. D., of Boston St. Church, Lynn, is to preach at Wellesley College, May 10.

— Mrs. Harriet Augusta Crawford, widow of Rev. James B. Crawford, died on Friday, April 24, at the home of her daughter in Portland, Me. Dr. Rogers, of Pine Street, conducted the funeral services on Sunday, and on Monday the body was taken to Brunswick for interment.

— We are gratified to learn that Rev. J. W. Johnston, D. D., of St. John's Church, Brooklyn, is to visit Europe the present season, and we hope that our readers may be allowed to follow his journeyings by the aid of some contributions from his brilliant and always attractive pen.

— Announcement is made of the marriage, April 23, at the home of the groom in Ballardvale, of Mr. Frank Edgar Parkhurst and Miss Maud Berdine Hodgdon, daughter of Rev. T. A. Hodgdon, recently of Ballardville, now stationed at Lubec, Me. The ceremony was performed by the father of the bride.

— The *Philadelphia Methodist*, speaking of the election of Dr. A. W. Harris as lay delegate from the East Maine Conference, says:—

"He received a vote of 42 out of 48, and the election was made unanimous. This event is of much interest to Methodists in the region of Philadelphia, inasmuch as Dr. Harris is the son of James A. Harris, Esq., one of the trustees of Spring Garden Street Church, Philadelphia. Dr. Harris is a Spring Garden Street boy. He has had great success in the college over which he presides, and his election shows that he is held in as high estimation abroad as he is at home."

— Rev. S. E. Quimby writes, April 27: "Mr. Ira Colby, lay delegate from New Hampshire Conference to the General Conference, is unable to go on account of the illness of his aged mother. Mr. Charles E. Foote, of Penacook, first reserve, will go. He has been a member of the Methodist Episcopal Church for thirty-five years, and is class-leader and trustee. He is a merchant, and has spent his life in Salisbury, N. H., and Penacook. He was born in Salisbury."

— Rev. Walter H. of Danielson, Conn., sends the following sad announcement under date of April 25:—

"Rev. Geo. A. Morse, of the New England Southern Conference, died at his home in Danielson, at midnight of April 24. An attack of the grippe the first of the month greatly aggravated his former troubles. April 14, he submitted to a serious surgical operation, which was successfully performed, but other complications could not be controlled, and in great suffering he lingered till the end came. For five years he faced death, and was not afraid."

Brieflets.

Correspondents will address the editor at this office as usual during his absence in attendance upon the General Conference. All communications will receive prompt reply. Any matter needing the editor's personal attention will be forwarded to him at Cleveland.

That is a very comprehensive and appreciative sketch of John Wesley, contributed by Dean Farrar to last week's *Outlook*, in the "Prophecy of the Christian Faith Series." We hope to make generous excerpts for our columns in the next issue.

Those who expect to attend the General Conference and intend going over the Hoosac Tunnel and Erie route, can leave Boston at 3 P. M., if preferred, instead of at 9 A. M., as advertised. We make this statement in response to inquiries which have reached this office.

The *New York Sun* is authority for the following significant statement:—

"M. Gerard, the French Minister to China, has procured from the *Trung Li Yamen*, by virtue of the French treaty of 1865, an order directing the local authorities throughout all the provinces of the empire to expunge from the various editions and compilations of the Chinese code all restrictions upon the propagation of the Christian religion."

We learn that in the list of appointments of the New England Southern Conference, as published in both *ZION'S HERALD* and the *Christian Advocate*, the names of Danielson and its appointee are omitted. Rev. Walter H. is returned to this church, where his services are highly appreciated.

We earnestly urge our ministry and membership to visit the General Conference during its session at Cleveland, if it is possible. To look in upon that vast assemblage, numbering over five hundred representatives from every part of the work of our world-wide church, is not only a great privilege, but it is particularly educative and inspiring. No one can spend even a few days listening to its deliberations without enlarged and more practicable views of the work

of Methodism. Churches would do well to send their ministers to this General Conference.

The *Independent* calls attention to the fact that there is surprise in South Carolina at the number of Negroes who are able to register under the provisions of the new constitution, which requires them to be able to read any section in it. At Columbia the bulk of those who appeared before the commissioners of registration on the first day were Negroes. The *Charleston News and Courier* says that "the general run of colored men could read the section just as well as the members of the convention who made the law."

Rev. Carlisle B. Holding writes to say that, having been in Chicago for several weeks taking treatment of a specialist for injuries occasioned by a heavy fall, he made his home at "Harris Hall," the new and commodious home of the Chicago Training School. He says that he "found a real home there, the best possible substitute for his own home." He adds, also, that "Methodists coming to the city of Chicago for a week or a month can do no better for themselves than to make their home in Harris Hall, and in so doing they will help this worthy and noble institution."

In response to many requests which have reached this office that the offer of the paper for one dollar for six months be renewed, permission is given to secure subscribers from May 1 to Nov. 1 for \$1. The editor is already in Cleveland, and will remain there throughout May in order to furnish *HERALD* readers with a full report of the proceedings of this important and to-be-eventful General Conference.

Prof. W. T. Davison, writing upon Dr. Berdo's *Life of Browning*, says:—

"The Christian will not find in Browning the articles of the Apostles' Creed, to say nothing of the Athanasian Creed or the Westminster Confession; but he will find much, if he knows how to look for it, that will strengthen his Christian faith, deepen his Christian love, and wonderfully animate and revitalize his Christian hope."

Rev. Andrew Murray, the renowned teacher of the higher spiritual life, in an introduction to "The Spirit-filled Life," by Rev. John MacNeill, writes: "The one thing needful for the church of Christ in our day, and for every member of it, is to be filled with the Spirit of Christ. Christianity is nothing except as it is a manifestation of the Spirit. Preaching is nothing except as it is a demonstration of the Spirit. Holiness is nothing except as it is the fruit of the Spirit."

The *Methodist Recorder* of London, the official organ of Wesleyan Methodism, says, with much seriousness, in its last issue:—

"The returns of church membership, which for the tenth time we publish, show that as one result of the work of the year there is a net decrease of 2,275 full members and of 774 junior members. There has been, however, a net increase of members on trial of 1,260. The total full membership is now 48,447, with 31,250 on trial. By no manipulation of the figures, and as far as we can at present judge (except in one case), by no abnormal conditions of commercial, agricultural, or political life, can this large decrease be explained away or its seriousness be minimized."

The daily press makes very much of the exchange of pulpits between Rev. S. E. Herrick, D. D., of the Mount Vernon Congregational Church, and Rev. Dr. Edward Everett Hale, of the South Congregational Church, which occurred in this city last Sunday. The ordinary reader would infer that the Congregational and Unitarian denominations were about to unite. We are informed that it was not intended that the exchange should have any denominational significance. Drs. Herrick and Hale have been friendly neighbors for a quarter of a century, and the exchange was only the expression of good fellowship between these distinguished ministers. Neither would claim to be acting for his denomination, or to be establishing a precedent for any one else. It is to be regretted that the general public infer so much from this incident. For this reason we deplore that the exchange was made. The Congregational Church is understood to stand for something positive concerning the person of Christ. Unitarianism as a church stands for want of faith or disbelief in the deity of Christ—the most fundamental doctrine of evangelical Christianity. How can those who disagree on a tenet so vital, exchange pulpits without conveying to the general public the idea that essential differences are ignored? We do not think that the Congregational Church can afford, for its own sake, to coquet in this way with Unitarianism.

It is pitiful that some good men should cherish thoroughly pessimistic views concerning the Methodist Episcopal Church. The following paragraph, taken from a communication received from a layman in one of our churches in New Hampshire, illustrates what we mean. He writes:—

"The General Conference is drawing near. There are indications that it will be a stirring occasion. Certain reforms are demanded by such brave men as —, who do not mean to keep still and let the old Methodist ship drift still further into the sands. What would John and Charles Wesley say or do if they were to attend this General Conference? Ah! yes, John Wesley would want the help of Lorenzo Dow to cast the devil out of the Rax with his lighted torch. Yes, John Wesley would go into that Conference as Jesus went into the Temple with a scourge in His hand to cast out the traffickers from the house of God."

There is no good reason for the statement that the Methodist Episcopal Church is "drifting upon the sands." In fact, our church was never

more Christlike in its ministry, its membership, and its work, than now. The opinions expressed concerning the delegates to the General Conference are false and scandalizing. As a rule, picked men in the ministry and in the membership are to represent the denomination at Cleveland—spiritual, manly, noble men. There may be schemers among the nearly six hundred representatives, but, all told, they do not include ten per cent. of the entire number. Nine-tenths are there with the single purpose to serve the church and to perform the very best work possible for it. Our correspondent would do much better to praise and pray more, and lament and prophesy less.

The Bishops at Clifton Springs.

THE Bishops of the great Methodist Episcopal Church are all with us at the Sanitarium. All of them but Bishop Fowler were present on the first day of their session, April 22, and he arrived on the second day, having been delayed in New York to deliver his lecture on Abraham Lincoln.

It transpires that none of the meetings or sessions of the Bishops are open to the public, so that very little is known of the business that is transacted except in a very incidental way, as it may be discovered in the course of general conversation. It appears that they are especially engaged in the preparation of suggested minor, verbal, and administrative changes in the Discipline—not constitutional changes, but such as will clear up some of the inaccuracies and infelicities of the present arrangement, with perhaps a few that will help in the general work of the church.

Another item of special importance to which they are giving attention is the preparation of the so-called Episcopal Address, which will be read at the opening of the General Conference on the first day of May, at Cleveland. In some respects this quadrennial address is analogous to the address or message sent by the President of the United States to Congress on its assembling. In this address it is understood that matters of general interest will be presented, with a review of the work of the church for the four years. It will probably treat of the vital questions of the hour, and will undoubtedly offer suggestions and recommendations concerning the policy of the church and its aggressive and reformative work for the future.

It may be said of the personnel of the Episcopal Board that, considering their advanced age, there is not one among the number who has the appearance of being an invalid. Men who on the average are sixty-six years old are not likely to be as unimpaired as those of thirty-six; but though Senior Bishop Bowman is nearly seventy-nine, and has hair as white as snow, yet when he is seen walking upon the street or entering the dining-hall he has the air and movement of a man not more than half his age. Bishop Foster, a most noble-looking man and past seventy-six, is not so agile as Bishop Bowman, but he is not by any means decrepit or infirm; and he has an eye that from under his somewhat heavy white eyebrows blazes with an intense fire. Bishop Merrill is in as good health as he was eight years ago, and probably better than four years ago. Bishop Andrews is one of the most active of the whole number. The four men were elected in 1872, and for twenty-four years have been in continuous service in all parts of the world, with very few interruptions on account of ill-health. The next class—those elected in 1880—are Bishops Hurst, Warren, and Foss. These all have the appearance of being well and capable of any amount of work. Bishop Foss, who met with an accident two or three years ago in falling down a long flight of stairs, has very nearly, if not quite, recovered. There are four men in the class of 1884—Bishops Ninde, Walden, Mallien, and Fowler. Bishop Walden has just arrived in this country from his trip around the world. He looks somewhat thin and worn, but is able to work all the week and preach three times on Sunday. The others of the class seem to be well and ready for effective service. In fact, if what we hear of Bishop Fowler be true, he has done in the last three months as much as any ordinary man ought to do in six, and without any manifest injury. Bishops Vincent, Joyce, Newman, Goodsell and Fitzgerald were elected in 1888. Bishop Goodsell is the youngest and largest man on the board. If he does not weigh three hundred he is not far below it, but he endures his work with ease, and has, on account of his residence on the Pacific coast, traveled more miles the last four years than any other member of the board.

The business sessions of the Bishops are from 9 to 12 in the forenoon, and 2 to 5 in the afternoon, and during these hours they are but little more seen than as though they were a thousand miles from here. There were addresses on two evenings, Bishop Ninde and Bishop Warren being the speakers; and on Thursday from 7 to 9 P. M. a general reception was tendered, in which Dr. Adams, the pastor of the local Methodist Church, and Dr. Henry Foster, the founder of the Sanitarium, gave the addresses of welcome, and Bishops Fitzgerald and Mallien, in behalf of the Bishops, replied.

It is expected that the Bishops will close their labor on Tuesday or Wednesday of this week. They preach here on Sunday, or in Rochester, or in places in this immediate vicinity.

The Boston friends of Joseph Cook, who is here for treatment, will be glad to learn that, though very slowly, yet he is steadily improving, and they may anticipate hearing from him again in the future.

OSWEEVER.

The Sunday School.

SECOND QUARTER. LESSON VI.

Sunday, May 10.

Luke 18: 9-17.

(Study the whole chapter, Luke 18.)

Rev. W. O. Holway, U. S. N.

LESSONS ON PRAYER.

I. Preliminary.

1. Golden Text: *The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*—Luke 18: 13.

2. Date: A. D. 30, probably.

3. Place: Perea.

4. Circumstances: The parable of the Pharisee and the Publican closes that extended portion of St. Luke's Gospel which, beginning at chapter 8, verse 51, and ending at chapter 18, verse 18, comprehends in a large measure the independent contributions of that Evangelist to the Gospel history. This portion constitutes a section by itself—the "Lukan section" as it is sometimes called—and embraces principally the teachings and events of our Lord's ministry in Perea, thrown together without any regard to chronological sequence, but including nevertheless a series of beautiful and pathetic parables, and other teaching of the highest importance. The parable in our lesson is the last in the collection. At its close St. Luke takes up the thread of history with the other synoptists and thenceforward keeps by their side. It is supposed that some offensive exhibition of self-righteous conceit on the part of His disciples, led our Lord to depict in sharp outlines the widely-differing types of the Pharisee and the Publican.

5. Home Readings: Monday—Luke 18: 1-3. Tuesday—Luke 18: 9-17. Wednesday—Isa. 1: 19-20. Thursday—Neh. 1. Friday—Psalm 51: 1-19. Saturday—Psalm 51: 1-19. Sunday—Matt. 18: 1-4.

II. Introductory.

Up to the Temple at the hour of prayer strode a haughty Pharisee. Brushing past his fellow-sinners with a gesture which said louder than words, "Stand aside! I am holier than thou," he chose a conspicuous place to parade not his vices but his virtues before God. In deep, sonorous tones which had no quiver of penitence in them, which drowned the low murmur of contrition at his side, he poured forth his laudations not of God's mercy, but of his own superior sanctity. Other men were "extortioners, unjust, adulterers," he thanked God that he was not like these—not even like the publican who stood not far away with abject face and faltering tongue confessing his sinfulness and pleading for mercy. Of course he was a sinner—this poor wretch of a tax-gatherer—and the Pharisee nursed his self-complacency as he gazed contemptuously at him for a moment. Yes, God be thanked! he was not like this publican, who had evidently been guilty of grievous sins. And then resuming his prayerless prayer, he proceeded to inform the Lord of the large "account-credit" which he kept with heaven: He fasted twice a week—more than a hundred times as often as the law required; he gave tithes not simply of the field, the olive and the vine, and the produce of the flocks, but of everything he possessed; and there he ended—as if that were all; as if his dry formalism and dead orthodoxy comprehended every obligation; as if he, a teacher of the law, had never read its first and greatest commandment which enjoined love to God and man with all the practical duties involved in it. Such was the Pharisee's prayer—a prayer which was no prayer; which breathed no desire, made no confession, acknowledged no dependence, sought no guidance, asked nothing of God either for himself or his fellows; which was simply a piece of heartless, arrogant self-glorification.

Up to the Temple at the hour of prayer stole, with faltering steps, a contrite publican. Scarce did he dare enter the sacred precincts. He heard the ringing tread of the confident Pharisee and shrank aside as he swept by. Perhaps, too, he felt, if he did not hear, the contemptuous comparison by which this inflated self-eulogist exalted himself at his expense; but he was too much occupied with his own convictions to be much affected by it. He felt himself to be a sinner, and came to the Merciful One for forgiveness. In reverent humility he stood afar off. His eyes were cast down, in conscious abasement of spirit. Not a virtue has he to parade; not an excuse to offer. The awful reality of his sinfulness pierced him through and through, and he smote his breast, and uttered a cry which was at once a confession and a prayer; which was freighted in every syllable with the very essence of true penitence; and which has ever since been adopted as the *miserere* of broken and contrite hearts: "God be merciful to me a sinner!" And this man's prayer, so brief but so full, was answered, and he "went down to his house justified;" while the proud Pharisee who asked for nothing got nothing, and carried

away only his miserable conceit and cold, empty heart. For, by an unalterable law of the heavenly kingdom, the humble are recognized and uplifted, while the self-exalted are abased.

Our Lord's manifest intention of departing definitely from Perea led to a touching scene and an important lesson. There were fathers and mothers in that region who yearned that the benefits of His ministry might embrace their little ones. They could not permit Him to go away without leaving a blessing for the infant generation. And so there was the beautiful spectacle of mothers with children in their arms, or walking by their side, pressing into His presence. The disciples rebuked them, and would have turned them back. Perhaps they regarded the approach of these women as "forward and officious," for women and children in that day occupied a much lower plane in social esteem than now; or, possibly, they thought their Master would not like to be interrupted by such trivial matters. "But Jesus, when He heard it, was much displeased"—with the disciples. With a tender welcome, in words which can never lose their immortal freshness, He said: "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." And then, as He took them into His arms and blessed them, He uttered that warning which He found occasion often to repeat: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

III. Expository.

9. Unto certain.—This parable was not addressed to the Pharisees as a class, but to those—possibly among His own disciples—who showed evidences of the Pharisaic temper and disposition. Trusted in themselves that they were righteous—that false confidence in one's merits or spiritual acquisitions, which, under various disguises, is common in all ages. Displeased others—R. V., "at the rest at naught." "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30: 12); "which say, Stand by thyself, come not near to me; for I am holier than thou" (Isa. 65: 5). The rabbi regarded "the people" that knew not the law as "accursed" (John 7: 49).

10. Went up—literally, because the temple was on high ground. The place for prayer was the area known as "the court of the women." Pharisee—a member of that powerful sect whose religion consisted in outward forms and who bitterly opposed the teachings and mission of Christ. Publican—the tax-gatherer of the Roman revenues in the conquered province of Judea, and therefore an object of great detestation among the impatient, unruly Jews; often oppressive in their exactions and disolute in their lives, but frequently exhibiting a sincerity of repentance which our Lord was quick to recognize.

The two words—Pharisee and publican—would be more pictorially suggestive to the disciples than they are, at first, to us. They would see the Pharisee with his broad blue cloth, or fringe, and the tephillin (prayers), or phylacteries, fastened conspicuously on brow and shoulder; the publican in his common working dress, with no outward badge to testify that he was a child of the covenant (Elliott).

11. Stood—according to ancient Jewish custom (1 Kings 8: 22; 2 Chron. 6: 12). "Scholars here find a peculiar expressiveness in the Greek verb, which implies that he formally placed himself in a standing position" (Whedon). Prayed—a mere figure of speech. Probably this boaster thought he was praying. With himself—or "by himself," showing himself a literal Pharisee or "separatist." I thank thee.—No echo of Paul's "by the grace of God I am what I am," in this plausible introduction. As other men—R. V., "the rest of men." He seems to class the whole human race as reprobate except himself. Extortioners—"those who take more than what is right for their goods or their services" (Jacobus). Even this publican.—He evidently looks upon him as "the incarnation of all possible moral faults."

12. Fast twice a week.—The Mosaic law required only one fast a year, on the great Day of Atonement. The Pharisees, however, kept private fast on Mondays and Thursdays. Tithes—a tenth part both of property and income—far more than the law required. He evidently did not mean that God should forget it.

The tithe was a tax on produce, not on property. The boast of the Pharisee is, that he paid the lesser tithes as well as the greater; of mint, anise and cummin (Matt. 23: 23), as well as of corn and wine and oil (Elliott).

13. Afar off—from the holy place. He does not crowd to the front, like the Pharisee; but though "afar off," he is not far from God who "is nigh unto them that are of a contrite heart." Would not lift up.—Though his eyes are not lifted, his heart is. The Pharisee had not been so humble. Smote upon his breast—the expressive gesture of deep sorrow. Be merciful, etc.—better, "be propitiated toward me, the sinner." "It cannot surprise us that this utterance has become for so many a motto in life and in death. It was (to pass over other instances) the answer of the famous Hugo Grotius when he lay dying at Rostock and an unknown minister

of the Gospel referred him to this parable, 'This publican am I' " (Van Oosterzee).

14. I tell you—the emphatic introduction to an irrevocable judgment. Justified—the height of blessing; "the summary of all good which the praying sinner can entreat of a holy God." His sins were consciously pardoned, and he was recognized by God as just and righteous in His sight. Rather than the other—who came to ask nothing and got nothing. Every one that exalteth, etc.—a teaching frequently repeated by our Lord. "The truth of this great principle admits of illustration at every step of Gospel history. Pharaoah, Goliath, Haman, Sennacherib, Herod, are all cases in point" (Trench).

15. They brought—that is, the parents. Unto him—to Jesus, possibly while teaching in some house. Infants—R. V., "babes." That he would touch them—"that he should put his hands upon them and pray" (Matthew). "What power and holiness must these mothers have believed to be in His touch and prayer! And what gentleness and tenderness must His have been when they dared so to bring these little ones!" (Edersheim.) Disciples... rebuked them.—They looked upon the conduct of these mothers as intrusive; perhaps, too, sharing as they did in the low estimate then held of women and children, they thought our Lord's time could be better occupied than with such insignificant matters as blessing children.

When children are brought they truly come. The act which brings them avails, as their own faith would, to place them into a visible and symbolical relation to Christ (Whedon).

16. Jesus called them.—Mark tells us that He was "much displeased" with the disciples—"the only time," says Edersheim, "that this strong word is used of our Lord." We learn further that Jesus took the little ones in His arms and blessed them, which interesting fact Luke omits. Suffer little children.—Interpose no barriers; don't hinder them. Forbid them not.—What a warning is this against the too common distrust of youthful disciples! Of such is the kingdom of God—not literally, although children doubtless form "the majority in the kingdom of heaven;" but "of such" in respect of docility and disinterestedness. "To such belongeth the kingdom." It was a lesson which Jesus often taught" (Farrar).

Inasmuch as "except a man be born again, he cannot see the kingdom of God," it follows that these [infants] must be in a state virtually equivalent to that of the adult who is born again (Whedon).

17. Whosoever—referring to adults now. The kingdom "belongs" to the children. Adults have "expatriated" themselves from it by acts of sin. Receive the kingdom, etc.—accept in a childlike way its advent into their hearts, without pleading any merit of their own. Shall in no wise enter—into its privileges.

Was it not just the grave mistake of the disciples that infants should not be brought to Christ because only grown people could profit by Him which "much displeased" our Lord? And though He took the tremendous opportunity of lowering their pride of reason by informing them that, in order to enter the kingdom of heaven, instead of the children first becoming like them, they must themselves become like the children, this was but by the way; and returning to the children themselves, He took them up in His gracious arms and blessed them, for no conceivable reason but to show that they were thereby made capable as infants of the kingdom of God (J. F. and B.).

IV. Illustrative.

1. Even those who admit that they are not righteous, must feel sure that they are not the worst men in the world; and they are glad of it. Men who will lie, boast that they do not steal. Men who will lie and steal, are glad that they are not drunkards. Men who are liars, thieves, and drunkards, take comfort in the thought that they have never been licentious. Men who know that they have broken every commandment of the moral law, thank God that they are not hypocrites and make no pretence to decency. Some men sit in their pews at church and congratulate themselves on their superiority to their neighbors, while others find their chief satisfaction in reading in their morning papers of "another man gone wrong." The echo of the Pharisee's prayer fills the air today; and it is a very rare thing to find a person anywhere who does not think that he is better than most men, if not better than all (H. C. Trumbull).

2. Insulting to God and man, the prayer of the Pharisee, like a stone cast at heaven, falls

back and returns to break his own head; while the Publican's ascends like the cloud of incense that floated away fragrant and heavenward from the morning or evening sacrifice. Perfumed with the Saviour's merits, it is accepted as a sweet-smelling savor, and sins confessed are sins forgiven. Not that his confession and sorrow were the price of pardon; but that, feeling undone and lost, he cast himself on divine mercy, and so became a partaker of the righteousness which Jesus Christ has provided for the chief of sinners (Guthrie).

3. Of the many boys and girls whom we have received into church fellowship, I can say of them all that they have gladdened my heart, and I have never received any with greater confidence than I have these. And this I have noticed about them, they have greater joy and rejoicing than any others. Among those I have had at any time to exclude from church-fellowship, out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child (Spurgeon).

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"CONGRESS IN SESSION."

Congress will not adjourn until May 15th, and every one should seize the opportunity of visiting Washington before that time. "Royal Blue Line" personally conducted parties leave Boston April 15th, and May 6th. The rate of \$23 covers hotel accommodations and every expense. Stop-over privileges. For Illustrated Itinerary address A. J. Simmons, New England Agent, 211 Washington St., Boston.

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League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

GENERAL TOPIC:

Lessons in the Life of Christ.

"Brethren, I count not myself to have apprehended: but this one thing I do. . . I press toward the mark for the high calling of God in Christ Jesus." — Phil. 3: 13.

May.

Topic: CHRIST IN SOCIAL RELATIONS.

(For the Department of Social Work.)

May 3 — Christ in the Home. Luke 2: 40, 51, 52; Mark 6: 4; 10: 13-16.

It is sadly true that many a man who is courteous and affable in business and society is often surly and snarly at his own family fireside. Growing up in the home, it is apt to become commonplace to us. Having always received its kindly ministries, we readily accept them as a natural right. Even loving sympathy, so rich and so essential to the deeper life, we take as a matter of course. Thus all the sweetness and sacred influence of the home may fall in its sanctifying effect and we may move about in its atmosphere only to give way to selfish propensities. While none of us may be guilty of the entire catalogue of home failings, yet we may be sufficiently remiss to render the study of Christ in His home life of incalculable value. To this end observe —

1. Christ's human pedigree. Being of the seed of David, there was royal blood in His veins; yet His immediate ancestors were very obscure people. His home was a humble one, almost unknown save to a few neighbors of a despised village. This fact may have caused some chafing to His sensitive nature, He being conscious of His own superiority. Could we surmise that His parents ever heard a word of complaint because of this?

2. His conduct. While the details of His life in the Nazarene home are not given, yet every intimation suggests His perfect obedience and thoughtful unselfishness.

3. His development. This was threefold: Physically, we learn that "the child grew and waxed strong;" intellectually, "He was filled with wisdom;" spiritually, "the grace of God was upon Him."

4. He dignified labor. Day after day He worked industriously with tools. It is supposed by some that soon after His noted visit to Jerusalem, when twelve years of age, Joseph died, and upon Him as the eldest son fell the care and support of the family.

5. He exalted childhood and youth. By living as a child and enduring the restraints of home through early manhood. He has shown us the honor there may be in nobly accepting these conditions without slipping the bridle of authority.

6. Jesus suffered domestic grief. His brothers and relatives could not believe that He who had thus quietly and unpretentiously grown up among them could be greater than themselves. Hence contact with them must have brought to Him much to rasp and annoy.

7. The trial of finally having to release Himself from His mother's jurisdiction and give Himself wholly to His mission. After His public work commenced, Mary in her over-anxiety unduly interfered with His work on several occasions; and yet He always treated her with filial consideration and tender regard.

CONCLUSION.

We may safely conclude that Christ did nothing in the home that was inconsistent with the most perfect and most beautiful family life. His whole example and spirit were so pure and gentle, so considerate of others' feelings and rights, so frank and cordial, so kind and sympathetic, that His entire influence was calculated to make home just what it should be — a symbol of the heavenly home and a preparatory place for mansions of eternal bliss.

May 10 — Christ as a Guest. John 2: 1, 2; Luke 7: 44-48; 10: 5-7; John 12: 1-3.

In this relation we observe Him, —

First, at Cana. The marriage bells had rung. The invitations had been gladly accepted, and with many others Christ was a guest at the wedding. At this resort of merriment He begins His public ministry and introduces Himself as the messenger of great joyfulness.

Second, behold Him as the guest of Simon the Pharisee (Luke 7: 44-48). Although He was ever courteous to His host, yet Jesus would not allow mere consideration for feeling to stand in the way of performing His duty to all concerned. While at this dinner party, "a woman which was a sinner" appeared on the scene with an alabaster box and lavished upon Christ her tears, kisses and precious ointment. Now Simon is rebuked for his culpable neglect of the civilities appropriate to the occasion. But this rebuke was not administered until it was necessary for the defence of the woman, whom He treated with gentleness and divine grace.

Third, we find Him again at a Pharisean dinner-table (Luke 14: 15-24). How golden His words! Was ever so great a dinner speech made before or since? Surrounded by the magnificence of an Oriental feast, He took His environment as a text and uttered the parables about seeking the best places at the table, and of the Great Supper.

Fourth, see Him a self-invited guest in the

wealthy home of Zaccheus (Luke 19: 5-7): "Today I must abide at thy house." Christ accepted many invitations to the houses of men, yet we do not find another instance where He offered Himself to its hospitality. What a benediction He pronounced upon that house in the declaration: "Today is salvation come to this house."

Fifth, we look in once more upon Christ seated at the festal board. It is in beautiful Bethany, at the home of Simon, the healed leper. Lazarus, the resurrected friend, is there. Industrious, care-assuming Martha cheerfully serves. Mary is so enraptured with Christ's choice wisdom that, in her delight, she modestly approaches with a vase of Indian spikenard and pours the sweet perfume over His head and feet. Then in adoration and devotion she wipes those feet with the long tresses of her hair.

CRUMBS OF WISDOM.

1. Hospitality affords unrivaled opportunities for conversation.

2. It is interesting to note how many of Christ's teachings were uttered at the table.

3. He is always ready to be our guest: "Behold, I stand at the door."

4. The length of His stay will depend upon our cordiality toward Him.

5. The longer He stays the more delighted will we become with His presence.

6. How blessed the family circle in which He is a congenial guest!

May 17 (Anniversary Sunday) — Christ as Host. John 6: 5-12; 13: 4-12; Luke 22: 8-15; 14: 12-14.

Mottoes on Christ's Banqueting Hall, —

"Whosoever will may come" to the Gospel feast.

"I am the bread of life."

"The bread which I shall give is My flesh."

"If any man thirst let him come unto me and drink."

1. Christ appears as an entertainer. How impartial; how generous; how cordial to all!

2. His entertainment (John 6: 5-12). The mountain-side forms His table; the verdant sward His table-cloth; the open air, with its perfect ventilation, His spacious dining-hall; a thousand birds constitute the orchestra; and five thousand people are seated in order, to accept His hospitality. How seldom does one host entertain so many guests!

3. This picture (Luke 22: 8-15) presents to us our Saviour with "His own." What love, sympathy, fellowship, sweet communion, are here experienced! Mr. Stalker points out most significantly that "the memorial by which He has chosen to be remembered to all generations is a feast." "His is a gospel of abundance, joy and union. He chose what was fitting and truly significant; and so throughout all ages, at the head of His own table, the Saviour sits in the character of entertainer. His face radiant with good-will and His heart overflowing with generosity." It was not a fast, but a feast, that He instituted on the night of His betrayal.

"The supper o'er, and Judas far away,
His cheering words of love our Saviour spake;
Then prayed for all who near His cross should stay,
Then bade the echoes with a hymn awake."

LINGERING STRAINS.

1. In all of Christ's entertaining He never once lost sight of the purpose of His earthly life.

2. He employed hospitality as a means to some higher end.

3. He administered to man's physical necessities as conducive to spiritual reinvigoration.

4. He used the seen as an object-lesson to throw light upon the unseen and eternal.

5. His invitations are universal, —

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest:
Ye need not one be left behind,
For God hath bidden all mankind."

May 24 — Lessons in Social Liberty. Matt. 11: 18, 19; Luke 15: 1-4.

"Heav'n forming each on other to depend,
A master, or a servant, or a friend;
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."

Man is a social being. He was originally so constituted as to demand society for personal development. Ascetics are anomalies. John the Baptist was one. Probably he had sufficient reason for his manner of life. Christ, however, took the opposite position — the natural one. He preferred solitude only for communion with the Father and for recuperation. When about His work He ever sought the company of men. Indeed, He was in society so much that it occasioned considerable comment. So many feasts did He attend that narrow-minded critics called Him "gluttonous." While this was false, yet there was ground for the assertion that "the Son of man came eating and drinking." He sat at meat with many publicans and sinners, but accepted the invitations of haughty Pharisees with equal readiness. To establish the kingdom of truth in the

hearts of men He came. In order to accomplish this He must keep in touch with all their legitimate interests. This He did without a shadow of compromise.

INKLINGS.

1. A grand Christian judge who was frequently invited to dinners where much irreligion prevailed once said to a friend, "I endeavor to conceive to myself the Lord Jesus seated on the opposite side of the table, and I think what He would wish me to say and do."

2. A companion of Missionary Elliot once remarked: "I was never with him but I got, or might have gotten, some good from his company."

3. "Bishop Fénelon is a delicious man; I had to run away from him to prevent his making me a Christian." Thus spoke the skeptic, Lord Peterborough.

4. To how many choice spirits in Christian families may Whittier's exquisite lines be fittingly applied, —

"Our homes are cheerier for her sake,
Our door-yards brighter blooming;
And all about the social air
Is sweeter for her coming."

GAUGES.

1. Social liberty is not social license. Certain limitations are essential.

2. Reject the company of the vicious unless it is evident you can be of real moral service to them.

3. Shun the agreeable infidel if you perceive a tendency in your heart to a less rock-founded faith in God.

4. Mingle in gay society only so far as you may be able to give it a purer and higher tone.

5. If you discover that brilliancy, rank or fashion are exerting a greater weakening influence over you than you can exert salutary influence upon it, draw in near shore where the billows are not so strong.

6. Beware of Satan's devices! Under the pretext of helping others do not allow him to snatch your own soul.

7. Social liberty should be self-restrained whenever and howsoever it may be necessary for the general good.

May 31 — The Second Clause of the Epworth League Pledge. Eccles. 5: 4, 5; John 2: 1, 2; 15: 11; Matt. 7: 21; John 17: 4; Gal. 5: 16; 1 Cor. 8: 13.

Be alert! This great world is used by Satan as his chess-board. Move in this direction or in that, he will be on hand with some temptation. A chess-player knows that keenest circumspection is required. Your opponent has some goal in mind of which you are ignorant. He turns your moves to his own advantage whenever possible. Cautiously must you play, or he will checkmate you when you least expect it, and the game will be lost. Beware! Be watchful! Satan has a decided advantage — so old and experienced is he, so utterly unscrupulous. Christ only is a match for him. Do not fall of His continual guidance. In choosing amusements endeavor to be controlled by Christ's Spirit and not by Satan.

Are you familiar with the second clause of the Epworth League Pledge? Here it is: "I will abstain from all forms of worldly amusements forbidden by the Discipline of the Methodist Episcopal Church." These are covered by one general rule — that we are to refrain from "taking such diversions as cannot be used in the name of the Lord Jesus." Most conspicuous among these are the dance, the card-table, the theatre, and the wine-cup. That all these are really worldly can scarcely be questioned. That

they are, in themselves, necessarily wicked, like theft, adultery, murder, and other recognized crimes, is not claimed. As institutions they stand condemned and without doubt are productive of much evil. Before the date for which this topic is intended, our great General Conference will probably have considered this subject. If it shall not present more definite suggestions and leave these matters more fully to the honor of each individual judgment and conscience, many lovers of the church will be disappointed. My own conviction is that the best type of Christian character is formed not by many specific rules, but under the inspiration of broad, rational principles, self-imposed by a free soul. Those who are "filled with the Spirit" and are honestly striving "to do all to the glory of God" may do as they please; for they will always please to do right.

CHRIST'S ATTITUDE.

1. He nowhere forbids amusements.

2. He approved weddings and feasts by His presence.

3. He was intensely interested in the happiness of the people whom He sprang from real bitterness.

4. He nowhere used recreation as an end, but as a means to greater efficiency in life's work.

5. He was and is in sympathy with us in all that promotes our largest and truest well-being.

KERNEL.

1. Late strings must sometimes be let down in order to produce their sweetest music.

2. Recreation is to the mind what whetting is to the scythe.

3. Religion was never divinely intended to make our pure pleasures less.

4. Neither would it banish merry-making. It simply seeks to moderate it and impose a wise discrimination.

5. From Christ's teachings we may infer that play is as sacred as work, when fulfilling its true mission.

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The Conferences.

New England Conference.

Boston Preachers' Meeting.—Rev. Selah Merrill, D. D., late U. S. Consul at Jerusalem for eight years, delivered an interesting address upon Palestine. He had at his command a great store of accurate information concerning the Holy Land, and gave many new side-lights upon the East.

The semi-annual election of officers took place with the following result: President, W. J. Heath; vice-president, W. T. Perrin; secretary and treasurer, A. W. L. Nelson. The following business committee were appointed by the president: John Galbraith, F. N. Upham.

Next Monday Chaplain D. H. Tribou, U. S. N., will deliver the meeting upon "Methodism and the People."

South District.

Swedish Church, Boston.—Rev. H. Hanson was given a hearty reception, Thursday evening, April 16. The church was crowded. Words of welcome were spoken by leading members of the church. Pastor Hanson expressed himself as thankful for this inspiring beginning of the new Conference year. At the close of the program refreshments were served to all present.

Dorchester St., South Boston.—On April 22 this church tendered a most cordial reception to the pastor, Rev. A. H. Nazarian, and his wife on their return for the fifth year. Speeches of welcome were made by Dr. Mansfield (who held the first quarterly conference previous to the reception), Rev. W. A. Wood, Mr. Jas. Morse for the official board, Mr. John C. Ham for the Sunday-school, and others. Mr. and Mrs. Nazarian have greatly endeared themselves to their people, and the present year opens with promise of prosperity.

Franklin.—This church gladly welcomed back their pastor and wife, Rev. and Mrs. W. S. Jagger. They have done a good work for the church, especially among the young people. Mr. Jagger invited the Baptist, Congregational and Universalist churches to unite with the Methodist church in holding union services under the direction of Rev. Ralph Giam, the evangelist, with Mr. Charles E. Key as gospel singer. More than 300 persons expressed a desire to become Christians. Mr. Jagger was unable to attend Conference on account of the meetings, which closed April 28.

Uxbridge.—Rev. E. H. Tunncliffe, the pastor, who has just been appointed to another field of work, leaves this town with many and very substantial evidences of the favor with which his ministry has been received. The young people, the church at large, and numerous business men in no way connected with the society, have all given him valuable presents. In the last-named instance he received \$70 from outside friends.

Worcester.—While our neighbors of other denominations are candiding—in other words, putting the would-be pastors through their best paces and rejecting so many more than they take—we Methodists are supplied for another year, and both pastors and people are happy. Indeed, but one change was made at Conference among our preachers, and that at Webster Square: Rev. W. N. Richardson, after a pastorate of five years, going from us to Cambridge. May his stay there be as successful in all respects as has been his work here! Among our Swedish brethren Rev. Victor Witting comes back to take charge of the new Green St. Mission and to edit the Swedish Methodist paper. Otherwise, Worcester Methodism, so far as preachers are concerned, is as it was. Then, too, we have no fears of a rich church somewhere else outbidding us during the year, and we shall have to give no time or attention to the retention of our appointees.

Trinity Church.—On Patriots' Day Pastor Holway rose equal to the occasion and preached an appropriate sermon to the American Mechanics and the Cadets of his own society. It would be well for more of our pastors to note the lessons possible in these epochal days. Henry D. Barber, after a most successful presidency of two and a half years of the Y. M. C. A., has declined a re-election, finding the demands of his business imperative. We shall have to

search long to get a successor who can fill his place.

Grace Church.—Associate Pastor Skinner has gone back to his New York Conference, and Pastor Thompson is alone. All are hoping that his health will improve. The choir is still made up of surprised boys.

And now that the return of the several ministers has been signalled by festive gatherings, including a cordial greeting to the new pastor, Rev. L. W. Adams, at Webster Square, we are ready for the campaign of the coming year. By the way, Mr. Adams' short sermons have struck a very responsive chord in the hearts and minds of his regular listeners.

North District.

Trinity, Charlestown.—This church expressed its gratification at the return of Rev. Dr. W. N. Brodbeck by extending a reception to him on the evening of April 22. It was a very significant and happy occasion. The attendance was very large, the decorations and program fine, and the refreshments handsomely served. Mr. G. H. Stetson presided, and Mr. Frank U. Warner made the address of welcome, to which Dr. Brodbeck appropriately responded.

Cambridgeport, Grace Church.—This church parts with sincere regret with its beloved pastor, Rev. Jesse Wagner. His wife and daughter share the love of the people, also. For five years a steady, healthy growth has marked the church. During the pastorate \$27,000 was raised. On the evening of April 6 a farewell reception was tendered Mr. and Mrs. Wagner. Fully four hundred people were present. Addresses were made by various members of the church and by neighboring city pastors. A check for \$100 was presented to Mr. Wagner, and an elegant bouquet to his wife. The Epworth League gave a reception, unique and beautiful, to Miss Grace Wagner. Rev. Geo. A. Phinney, the new pastor, has been heartily received. Thus Methodists "speed the parting and welcome the coming" preacher.

Newton Lower Falls.—Wednesday evening, April 22, the church at this place gave their returning pastor, Rev. O. R. Miller, a most hearty reception. A large number were present. The pastor was presented with a purse of \$25, and the pastor's wife was given a large and beautiful clock. A collation of ice cream and cake was served.

Somerville, Broadway.—The second year of the pastorate of Rev. W. J. Heath opens pleasantly, with a well-attended and cordial reception given by the church to the pastor and his family. The city press speaks in most appreciative words of Mr. Heath's careful and able ministry.

Somerville, Flint St.—Dr. Greene and his family were most heartily welcomed on a recent evening in an elegant reception. Mayor Perry, Dr. Packard of Zion's Herald, and several neighboring ministers, were present to add their tribute of esteem. The church is prosperous and happy because of the continuance of Dr. Greene's successful leadership.

Maynard.—Mr. Jesse Richardson, a valued friend of this church, whose family are members, has shown another evidence of his friendliness by presenting to the church a rich-toned bell, costing over \$300. It already hangs in the tower. The people are very grateful to their benefactor. Since Conference 12 persons have been received into church fellowship, making 51 in all since the dedication in February last. Rev. I. A. Mealer, pastor.

East District.

Gloucester, Riverside.—Wednesday evening, April 22, Rev. J. F. Meers and family were accorded a hearty reception by over two hundred of their parishioners, under the auspices of the Epworth League. The chairman, Mr. E. H. Griffin, in an informal speech, presented a beautiful bouquet. Response was made by the pastor. Light refreshments of cake, coffee and fruit were served.

Wakefield.—The year seems to open auspiciously. A largely-attended and enthusiastic prayer-meeting on the evening of Tuesday, April 14, was the first and promising opening of the new year. A reception by way of welcome to the returning pastor was largely attended and very enjoyable, on the evening of April 22. The pastor, Rev. A. H. Herriek, will be absent during May, as he is one of the four phonographers on the Daily Christian Advocate during the General Conference.

Reading.—Rev. S. A. Bragg opens his ministry with the Old South Church assured that his first Sunday's work was most favorably received. He comes to a new pastorage,

made beautiful with much new furniture, and to a people hearty and whole-souled. His first sermon was from the text 2 Cor. 4:1: "Therefore, seeing we have this ministry, as we have received mercy, we faint not."

The Suffolk Circuit Epworth League held a very successful convention in Mt. Bellingham Church, Chelsea, March 28. The president, Chas. O. Howe, of Everett, presided. The program included a praise service, Scripture reading, prayer, a solo by Nettie Young Baker, business, and encouraging reports from the chapters. Rev. W. T. Perrin, of South Boston, delivered the address of the evening, on "Something Worth While." After the exercises all were royally entertained by the Mt. Bellingham chapter in the vestries below. The next meeting will be held at Orient Heights in June.

NELLIE L. BACON, Sec.

West District.

Springfield.—Now that the Conference session is over, it is very gratifying to the pastors of the local churches and to all who assisted in caring for the ministers, that they have so generally expressed satisfaction with the arrangements made for their comfort and convenience, and that many hitherto unacquainted with the city were charmed with its beauty and with the hospitality of its pleasant homes.

Trinity.—The reception to Dr. Henry Tucker and family upon their return for a fourth year was a very pleasant and successful affair, having been planned by a union of the Epworth League, the Ladies' Society, and the official board. It was entirely informal, and about three hundred people availed themselves of the opportunity to greet the genial pastor and his family.

Chicopee Falls.—Rev. W. C. Townsend, the newly-appointed pastor, was cordially received on his first Sabbath. At the opening of the Sunday-school a little miss recited a few verses appropriate to the occasion, and presented him a basket of roses. The Sunday-school quartet sang a hymn dedicated to the new pastor.

W. G. R.

N. E. Southern Conference.

Providence District.

Riverside.—Revival services have recently been held, resulting in several conversions and the quickening of the members of the church. Miss L. Fenner has assisted the pastor in the work.

Hebbronville.—A hearty welcome has been extended to the newly-appointed pastor, Rev. F. D. Sargent, and his family. Friday evening, April 17, a large and happy party filled the vestry and made the pastor and his family feel that they had found a warm-hearted people and that their lot had fallen in a pleasant place. Dodgeville, formerly connected with this charge, has been discontinued, and the pastor will concentrate his labors at this place.

East Greenwich.—A large company gathered in the parlors of the Methodist church, April 14, to welcome Rev. and Mrs. Ambrose Fiske, newly appointed to this charge. Rev. Dr. and Mrs. Blakeslee, Superintendent Wheelock of the Sunday-school, and Miss Sarah A. Boardman, president of the Epworth League, assisted in the reception. Refreshments were served, greetings exchanged, and an excellent vocal program followed. A pleasant feature of the reception was the fraternal greetings of the resident ministers of the town of other denominations.

Wickford.—Saturday evening, April 18, the Epworth League, on behalf of the church, tendered a royal welcome to the newly-appointed pastor, Rev. C. H. Ewer. Addresses of welcome were delivered by Mr. John Willis and Mr. S. L. Parker. Rev. Mr. Pike, of the Advent Church, and Mr. H. H. Houghton, from the community of churches, extended a cordial welcome to the town. Subsequently a banquet was served and an enjoyable evening spent in getting acquainted with each other.

Pleasant Reunions.—The newly-appointed pastors do not have a monopoly of the receptions and welcomes. It is becoming the custom for the churches to celebrate the return of a pastor for another year just as heartily and cordially as when first appointed. Among the pleasant reunions of this kind we notice Bristol, Rev. A. W. Kingsley, pastor; Warren, Rev. H. D. Robinson, pastor; and the Providence churches. The Epworth Leagues and Ladies' Aid Societies have in most cases had charge of the exercises and have thus been the means of giving sunshine and gladness to the pastor and his family.

Chestnut St., Providence.—Pastor Cady issues an excellent and suggestive pastoral letter to his church on his return for the second year. If the membership of the church and congregation will follow the lead of their pastor, this will be a year of victory and blessing for this old historic church.

Personal.—Rev. Dr. Bass, the new presiding elder, has entered upon his work and is being very cordially received by the churches. We hear only good reports from the churches he has already visited. Monday, April 28, the pleasure of Providence and vicinity tendered Dr. Bass a hearty welcome at a banquet held in the vestry of the Chestnut St. Church. Rev. George E. Brightman, president of the Preachers' Meeting, made the address of welcome, to which Dr. Bass very happily responded. Addresses were also delivered by Rev. Drs. Talbot and Kaufman. At the close of the exercises the ministers and their wives had the opportunity of taking Dr. Bass and his wife by the hand and extending to them a welcome to their churches, hearts and homes. It was a very pleasant occasion and an enjoyable social time.

Rev. George W. Anderson will supply for Rev. S. O. Benton the first Sunday in May, and will be glad to render similar services for others who are to be at the General Conference during the month of May.

Rev. Edwin F. Jones, who has taken a super-numerary release this year, after resting for a while will offer his services as helper to the brethren in evangelistic work.

Hull.—A surprise party welcomed the pastor, Rev. W. H. Butler, on his return from Conference. The popular pastor was well "pounded" by his people, and the people in the community say, "it served him right." Preparations are in progress to be ready to give the Gospel to the thousands who visit this beautiful shore resort in the summer. Prof. Bradford of the Hingham High School, is organizing a choir, and Prof. S. F. Upham, of Madison, N. J., and Prof. Rishell, of Boston University, are engaged to preach during the season. Sunday evening, April 19, Pastor Butler delivered a patriotic address on "America: Its Glories and Perils."

NEMO.

Maine Conference.

Lewiston District.

Beacon St., Bath.—Large and appreciative congregations greeted Rev. D. E. Miller on his first Sunday here. In the morning Mr. Miller preached an excellent sermon from Luke 19:34: "The Lord hath need of him." The evening service saw the vestry crowded to its utmost seating capacity. Mr. and Mrs. Miller are



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active and earnest in every department of church work. The people are already convinced that the right man has come to Bencon St. The church at West Bath is placed under Mr. Miller's care.

Leicester.—The new year begins well. More than two hundred people thronged the parsonage on the evening of April 15 to welcome the returning pastor, Rev. K. T. Adams, and his wife. Prayer, addresses, refreshments and social greetings filled the hours. The following Sabbath saw the church filled almost to overflowing with enthusiastic and appreciative congregations. More than a hundred people participated by prayer or testimony in the evening prayer and praise service. The parsonage on Ash St. has been sold, and with the proceeds the debt upon the Park St. edifice will be canceled. Leicester Methodism is reunited in a permanent union. Now for a new church edifice!

Auburn.—Dr. Stockpole's sermon Sunday, April 19, from Rom. 3: 5: "Let us do evil that good may come," was evidently suggested by the recent action of the trustees of our Seminary at Kent's Hill. Perhaps never in the history of Maine Methodism has greater surprise, shame and righteous indignation been evoked than was caused when it became known that, for the sake of the money it was expected he would give to the institution, a well-known brewer had been elected to sit with temperance men and prohibitionists in the board of trustees of our well-beloved institution. The conduct of Halsem is an easy riddle beside this modern enigma. The cause of Christian education is surely in desperate extremities when the enemies of temperance reform are needed as officials in a Christian school. JUNIOR.

East Maine Conference.

Rockland District.

Cushing.—The field here is limited as to support, but the people have done well by the pastor.

Friendship.—Good reports on all lines at quarterly conference. Pastor Smith, who was very ill with pneumonia, has died since Conference. Improvements are soon to be made on the church property.

Rockport.—Four were received to membership this quarter, making 14 during the year.

Rockland.—The League installation was an interesting occasion. The officers were installed by Rev. C. A. Plummer. An interesting report was read by the secretary, speeches were made by the retiring president, S. L. Robinson, the new president, Rev. C. W. Bradlee, Rev. C. E. Bean and the writer; then all repaired to the vestry where a collation was served and a social hour passed. Plans are being made for the State League Convention. Improvements are to be made on the church prior to that important event.

Sheepscot.—Harmony and prosperity prevail. Quarterly conference says: "The right man in the right place."

Damariscotta.—The third year closed well. No cloud in the sky, except the illness of the pastor's wife.

Camden.—March 22, 20 were received on probation. A gain is reported in Sunday-school, also in League membership. The interest has been paid on indebtedness and a few hundred dollars on the principal.

Pemaquid.—All is well. Over \$300 has been paid on the debt. We expect to hold a jubilee next June, to celebrate freedom from debt.

Bremen.—Rev. W. A. Meserve's third year closed in peace and good-will. Three have been received on probation.

Round Pond.—March 29 we had the pleasure of baptizing the pastor's baby daughter. The exterior of our church at Bristol Mills presents a fine appearance with its new coat of paint, new windows, weather-vane, graded lawn, and other improvements. West Bristol still suffers the effect of denominational rivalry.

Waldoboro.—Reports show prosperity. Twelve have been received to membership. The fourth

May Weddings.

In the Cut Glass Department will be seen an extensive display of exquisite designs of cut crystal, in sets, also of complete services, adapted to wedding or complimentary gifts.

And in Art Pottery Rooms (3d floor) will be seen the newest things in China from Mingtong, Douli, Crown Derby, Worcester Royal Pottery, as well as our importations of Clousonné and Satsuma pieces from Yokohama.

In the Dinner Set Department are to be seen the superb new designs from the Cauldon China Works, Brown Westhead, Wedgwood, Haviland and the old Canton China and Dresden Blue Onion; also more than fifty stock patterns to choose from, in sets or parts of sets as required, from the ordinary to the costly decorations.

Loving Cups, new designs from Doultons, and Royal Worcester, and the rich Carlsbad color and gilt glass, costing from \$5 to \$65 each.

China Bedroom Sets, many kinds to choose from, new combinations of color to harmonize with modern interior decorations. Also Umbrella Stands, Plant Pots, and Pedestals from the same potteries. All values from the ordinary to the costly designs.

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year of a successful pastorate closed well, and the people expect to enjoy a fifth.

W. W. O.

New Hampshire Conference.

Manchester District.

The death of Rev. Sullivan Holman takes from us one of our grand old men. He was 75 years old. Until his health gave way, he was a man of wonderful energy. His brethren loved him. His funeral, which occurred at Nashua, Saturday, April 18, was attended by several of the members of the Conference. Rev. J. M. Durrell was in charge, and Rev. Messrs. Dunning, Adams, Rowley, Woods and Baketel had part in the services. In addition to these Rev. Messrs. Felt, Garland, Russell, and Tasker were also present. The burial took place at Concord. Thus early in the Conference year our ranks are broken.

So far as we have learned, every man is now at his post and ready for duty. Rev. Wm. Searle was delayed by a brief sickness, but has begun his work at Manchester. All have been kindly welcomed up to last advice. We believe God will bless the work this year.

The quarterly conference at Salem, First Church, has increased the pastor's claim \$50.

The presiding elder is holding seventeen of his quarterly conferences before leaving for General Conference. It keeps him hustling every day. We hope for no harm to come to the work in our absence. If any one needs a word of

(Continued on Page 14.)

Children's Day.

CHILDREN'S DAY PROGRAM.—Mr. Hull, the well-known author and publisher of New York, has just issued a very instructive and interesting exercise for the forthcoming Children's Day Festival, entitled "Our Banners." In it the Cross of Christ and the Stars and Stripes are used as symbols, the first of the love of God, and the latter of the love of country. It has seven original songs for the school, and four familiar selections for school and congregation to sing together, beside selections of Scripture and recitations.

We find no reference to it in the service, but Children's Day this year falls on the 119th anniversary of the adoption of the American Flag by Congress, June 14, 1777, and June 14 is becoming known and observed as "Flag Day."

Under the circumstances the use of the flag in this exercise seems timely and appropriate. We call attention to Dr. Hull's advertisement in another part of this paper.

Church Register.

HERALD CALENDAR

Dover Dis. Ep. League Annual Meeting at Amesbury, June 19
Kew-Fish Dis. Min. Assn. at New London, June 18, 19
Northern New England Chautauque Assembly at Fryeburg, July 28-Aug. 15
Maine State Ep. League Convention, at Rockland, July 29-31

POST-OFFICE ADDRESSES.

Rev. Frank Hooper (pastor at North Wadsworth and East Wadsworth), Wadsworth, N. H.
Rev. Horace B. Haskell, Green's Landing, Maine.
Rev. W. J. Hamblin, Hingham, Mass.
Rev. G. U. Osgood, Walpole, Mass.
Rev. C. A. Littlefield, 38 Bromfield St., Boston, Mass.
Rev. E. W. Virgin, Dedham, Mass.
Rev. John E. Cushing, 681 Salem St., Malden, Mass.

A COMMUNION SERVICE.—Any church having a communion service which they are willing to give away, can learn of a church which needs one by writing to Mrs. B. S. Douglass, Plymouth, Mass.

NOTICE.—An adjourned meeting of the Methodist preachers of Boston and vicinity, in the interest of revival work for next autumn, is called for Monday, May 4, at 2 p. m., in the Historical Room, 38 Bromfield St.
L. B. BATES, Chairman.
F. N. UPHAM, Sec.

Money Letters from April 13 to 27.

Almy, Bigelow & Washburn, J. R. Atkins, G. S. Bidwell, Jennie A. Blackstone, Mrs. F. F. Belcher, C. E. Bean, E. G. Babcock, Geo. S. Butters, E. H. Brannan, A. W. Beale, D. C. Babcock, T. E. Cramer, E. Curtis, S. W. Church, A. W. Chase, C. W. Crosby, A. J. Conklin, F. H. Corcoran, J. J. Condon, H. W. Conant, Mrs. A. H. Coleman, Mrs. E. M. Delanah, J. M. Douglass, C. S. Davis, M. S. Eddy, Mrs. A. E. Eager, A. M. Farr, O. H. Fernald, S. S. Faulkner, J. A. Farnham, Jerome Greer, Geo. Glover, J. S. Gile, A. L. Holmes, Hunt & Eaton, Thos. Haworth, W. D. Hardy, J. H. Hawkins, Mrs. J. Higgins, E. F. Herrick, Miss H. C. Huxford, Mrs. B. D. Hutchinson, A. E. Kinney, G. Laas, T. F. Lane, Mrs. M. A. McKelvey, Mrs. L. C. Morgan, Mrs. N. S. Moulton, Mrs. E. H. Miller, O. S. Nutter, W. M. Newton, H. L. Nichols, Mrs. N. J. Neal, W. C. Newell, David Pratt, Wm. Pustecost, O. Price, F. A. Pierce, Rev. F. Pike, H. E. Parker, Samuel E. Rich, E. E. Reynolds, F. O. Rogers, A. M. Reed, M. H. Ryan, F. M. Stiles, G. G. Schneek, A. Sanderson, A. Sharnan, E. W. Sharpe, G. W. Simonsen, Mrs. G. Skilla, E. F. Thompson, Jesse P. Taber, C. A. Thomas, Francis Tinkham, A. O. Trafton, W. J. Thompson, J. H. Trow, J. M. Taber, E. S. Walker, Jane L. Wright, Warren Weymouth, B. O. Westworth, C. H. Walters, C. Wedgworth, H. L. Wriston, C. F. Winchester, F. H. Wheeler.

NEW ENGLAND CONFERENCE—CHURCH AID SOCIETY.—The annual meeting to assign churches for collecting will be held in the Committee Room, Wesleyan Building, Boston, Wednesday, May 8, at 11 a. m. Pastors and others interested will take notice, and be present and ready to represent their claims.

Geo. S. CHADBOURNE, Sec. and Treas.

PILGRIM UNION.—The quarterly meeting will be held at Mattapan M. E. Church, Thursday evening, April 25. Refreshments served at 4.30. A debate that "The Time Limit Ought Not to be Abolished," will take place, with Rev. John Galbraith, N. E. Perkins, M. D., affirmative; Rev. F. N. Upham, Mr. Geo. W. Pennington, negative. To conclude with a consecration service led by Rev. E. S. J. McAllister, pastor of Mt. Bowdoin M. E. Church. The Mt. Bowdoin League will unite with the Union. Come and give them a genuine Methodist welcome, and also to greet the pastors who meet with us for the first time. Answer the roll-call by giving a quotation from Scripture. ANNIE M. SMITH, Sec.

General Conference.

For particulars of a trip for visitors to the General Conference at Cleveland, Ohio, address at once, Rev. F. B. GRAVES, 55 Bromfield St., Boston.

QUARTERLY MEETINGS.

LEWISTON DISTRICT—FIRST QUARTER.

APRIL.
18, 19, Ramford Falls; 27, Mason; 28, 29, Bethel; 30, West Paris; 31, North Paris; 1, 2, Greenwood.

MAY.
3, 4, Auburn; 5, Rockfield; 6, South Asbury; 7, Tarrar; 8, East Rockfield.

J. ALBERT GORRY.

ACQUITA DISTRICT—FIRST QUARTER.

APRIL.
Kingfield, 20, 27; Phillips, 20.

MAY.
Wiscata, 2, 3; Wintthrop, 14; Livermore & Hartfield, 8, 10; Wilton, 15, 17; Livermore Falls, 12; East Wilton, 18; Leeds, 13; Mt. Vernon & Vienna, 23, 24; Industry and Starks, 26, 31.

JUNE.
North Andover, 3; Temple, 24; Bingham & Mayfield, 4, 7; Strong, 26; E. Livermore & Fryette, 13, 14; Farmington, 26; Wayne & N. Leeds, 28, 31; New Sharon & Mercer, 27, 30.

JULY.
East Headfield, 4, 5; Waterville, 16; Monmouth, 6; Oakland & Sidney, 18, 19; Kent's Hill, 7; Augusta, 23; Madison, 11, 12; Hallowell, 24; Solon, 13; North Augusta, 25, 26; Snowhenge, 14; Gardiner, 27; Fairfield, 19; Richmond, 28.

J. B. LAPHAM.

EAST DISTRICT—FIRST QUARTER.

APRIL.
21, Wadsworth; 22, m. Tapleville; 23, m. Middleton.

MAY.
1, St. Luke's; 2, m. Lynn, Trinity; 3, Linden; 4, Medford, First Ch.; 5, Medford, Trinity; 6, Reading; 7, Mt. Belknap; 8, Ipswich; 9, Ryfield; 10, 11, Boston St.; 12, People's Ch., Newburypt.; 13, Wash'tn St., Newburypt.; 14, m. Marblehead; 15, Groveland; 16, Highlands; 17, Peabody; 18, Stoneham; 19, Melrose; 20, Beverly; 21, Lawrence, Parker St.; 22, Swampscott; 23, a m. Saugus Centre; 24, m. Lakeville; 25, m. East Saugus.

JUNE.
1, Northdale St.; 2, Revere; 3, Prospect St.; 4, Wesley Ch.; 5, St. Paul's; 6, South St.; 7, Bradford; 8, Ballardvale; 9, Riverdale; 10, Lafayette St.; 11, Bay View; 12, East Gloucester; 13, Maple St.; 14, Everett; 15, Orient Heights; 16, Belmont Ch.; 17, Malden Centre; 18, Broadway; 19, Franklin; 20, Wilmington; 21, Concordale; 22, Boston St.

JULY.
1, Rockport; 2, Lynn, First Ch.; 3, Lynn, Trinity; 4, Topsham; 5, Wintthrop; 6, Maplewood; 7, Wadsworth; 8, Wadsworth; 9, Wadsworth; 10, Wadsworth; 11, Wadsworth; 12, Wadsworth; 13, Wadsworth; 14, Wadsworth; 15, Wadsworth; 16, Wadsworth; 17, Wadsworth; 18, Wadsworth; 19, Wadsworth; 20, Wadsworth; 21, Wadsworth; 22, Wadsworth; 23, Wadsworth; 24, Wadsworth; 25, Wadsworth; 26, Wadsworth; 27, Wadsworth; 28, Wadsworth; 29, Wadsworth; 30, Wadsworth; 31, Wadsworth.

Estimating committees will please take notice, confer with the preachers and be ready to report.

J. O. KNOWLES.

289 Maple St., Lynn, Mass.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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MRS. WISSEMAN'S RHEUMATISM EXTRACT has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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BOSTON PREACHERS' MEETING.—Next Monday morning, May 4, Chaplain D. H. Tribou, U. S. N., will speak upon "Methodism and the People."

NOTICE.—Any one desiring a first-class new set of imported Italian slides of Italy will find it to their interest to write Rev. J. T. Docking, Providence, R. I.

DOVER DISTRICT EPWORTH LEAGUE.—The annual meeting will be held at Amesbury, Wednesday, June 10. A most excellent program is being arranged for the day and evening. The speakers are among the best, including Mrs. Annie M. Bentley, Rev. George H. Spencer, Rev. J. M. Durrell and Rev. Wm. L. Haven. A full program will be sent out later. All Leaguers who report will be recognized as delegates. Let there be a large gathering.

J. E. BIRNEY, Sec.

NOTICE.—Rev. C. A. Littlefield, superintendent of the Boston Missionary and Church Extension Society, may be addressed at 38 Bromfield St., Boston; and he may be found, for consultation, at Room 21, Wesleyan Building, daily, from 11 to 12.30 o'clock.

BOSTON CIRCUIT OF THE EPWORTH LEAGUE.—An adjourned meeting of the Annual Meeting will be held at Temple St. Church on Saturday, May 1, at 2 p. m., for the election of officers and other important business.

The Epworth League School of Methods will be held at the same place and hour, with the usual leaders in charge of the departments.

E. J. HELMS, Sec.

A NEW BOOK BY MR. HEPWORTH.

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HARTSHORN'S SELF-ACTING SHADE ROLLERS. NOTICE. **HARTSHORN** THE GENUINE.

Our Book Table.

Eden Lost and Won. By Sir J. W. Dawson, LL. D., F. R. S. New York: Fleming H. Revell Company. Price, \$1.25.

In this neat volume the learned author, who is a devout student of the Bible as well as of nature, furnishes studies of the early history and final destiny of man as taught in the volumes of nature and revelation. He thinks "the time has come when the science of the earth and of man should take bolder ground than heretofore on the question of the validity of the literary and historical criticism which deals so freely with the earlier books of the Hebrew Scriptures." In this very book the author begins the good work. The personality of the lawgiver is set forth, and the books that bear his name are defended and interpreted. The Eden of our first parents is located in the Euphrates Valley, and the great Flood filled the valley and swelled about the hills beyond. He finds three groups of men in the antediluvian world—the Sethites, the Cainites, and the Nephilim, or sons of the giants. He then follows the Dispersion, especially in the line of Abraham and the other patriarchs. In the second part he considers the fall and the restoration through Christ. The book possesses an interest as the work of a master in science working along Biblical and theological lines. It is refreshing to find a man of scientific attainments who has a reverence for the old Book and dares to question the excessive dogmatism of leading scientific men.

Bible Chronology Carefully Unfolded. By Rev. Smith B. Goodnow. New York: Fleming H. Revell Company. Price, \$1.

If you wish a confident guide to take you through the tangled course of Biblical chronology, here is your man. He knows. He has no doubt. He shows (1) that there is a Bible chronology which is strikingly definite and evident to the searcher after truth; (2) that there is no outside chronology at all reliable to set aside the Bible chronology; and (3) that, therefore, the Scriptures are historically truthful, giving a correct account of ancient events and dates. The author displays much learning and gives evidence of careful research. The result of his studies is a firm faith in about the usual Bible chronology, with unknown ages back of the Adamic record. That is, the world was not made in the same week with Adam, but had existed some before the first man came upon it. The Bible record starts with the Edenic transformation of the earth, and traces onward the course of human history to the apostolic age. The student of chronology will, of course, wish to look into this book and compare facts and dates so amply piled on its pages.

Heaven. Six Sermons. By Rev. Richard Montague, D. D., and Rev. Alvah Hovey, D. D. Boston: Silver, Burdett & Co.

This volume contains a sketch of a singularly attractive young Baptist minister who died early. While preparing for college at Wilbraham he was converted in the boarding-house prayer-meeting. Graduating at Harvard in 1875, he studied at Newton, and was settled in Providence. The memorials of his brief life are presented in the foreground, and six of his sermons are added. To those who know him and loved him the volume will have a special value, while the general reader will find profit in its perusal.

The Greater Life and Work of Christ as Revealed in Scripture. Man and Nature. By Alexander Patterson. New York: Fleming H. Revell Company. Price, \$1.25.

Christ was a man; He was also more than a man. Most of those who have written on His life have considered only the human chapter in it; our author writes His greater life, extending backward and forward beyond the mortal stage of His existence. He writes of Christ in the eternity of the past, in creation, and in the theocracy, as also in the eternity of the future. Among popular treatises on Christ this book is unique. It is a study from a fresh standpoint. The student of Christology will find it profitable, in his investigations into the great life of history and prophecy, to have this wide outlook into both the past and the future.

Madame Roland. A Biographical Study. By Ida M. Tarbell. New York: Charles Scribner's Sons. Price, \$1.25.

This volume is a study of the French Revolution in one of the striking female characters which appeared therein. The author made extended researches in Paris, and has organized her material in a clear, vivid and very interesting narrative. All the known facts of value for a popular biography have been incorporated into it, making a lively picture of the times and the immediate group about Madame Roland. The story of her prison life is told with some fullness, quotations from French sources giving color to the picture and enabling us to trace distinctly the thread of her checkered life until her head fell under the axe of the guillotine. Here was a commanding character, and the part she played in the opening Revolution was distinguished.

The Vikings of Today; or, Life and Medical Work among the Fishermen of Labrador. By Wilfred T. Grenfell, M. D., F. R. S. E. New York: Fleming H. Revell Company. Price, \$1.25.

In this volume the author gives a strikingly interesting account of the country and people of Labrador and of the efforts made by the Mission to aid the deep-sea fishermen on that coast. Of the country and people of Labrador we know very little. The few books on these subjects contain incomplete accounts. Mr. Grenfell is a man of intelligence, who had abundant opportunities to gain information of all sorts. The volume makes us acquainted with a strange

land and that equally strange race of men, the Eskimos, who seem to delight to hover about the ice of the pole where summer is almost unknown, and where the people are doomed to subsist on fish, the flesh of the fur-bearing animals, and sea birds.

Venezuela. By William Ellery Curtis. New York: Harper & Brothers. Price \$1.25.

Venezuela is a land of perpetual summer. It has one great river, one thousand lesser ones, and abrupt mountain masses. Mr. Curtis' book is well worth reading; it tells one all about that curious country, serving at once for history, narrative of travel, and guide-book. After a description of the curious natural features of the country, he sets down the history of the nation in the lives of three men—Miranda, Bolivar and Guzman Blanco. They are the only three men of account in the history of the little republic—each a marvel in his way, especially Blanco, who held the whole republic in the hollow of his hand. The chapters on these men are of thrilling interest, as are those on the natural features of the country. The earthquakes and the mountain railway are natural and engineering marvels.

The Rule of the Turk and the Armenian Crisis. By F. D. Greene. New York: G. P. Putnam's Sons.

In all the records of heathenism the barbarism of the Turk has never been exceeded. Satan is let loose in his dominions. Forty thousand bread-winners have been killed outright; 300,000 widows and orphans are dying of starvation; 47,000 houses have been pillaged; and 41,000 Christians have been compelled to become Mohammedans. All this in the face of Christendom, which stands by motionless! Read this awful record by a man who has lived in Armenia. It is the crime of the ages. The book is a grand indictment of the Turk before the civilized world.

Judith, the Money Lender's Daughter. By Evelyn Everett-Green. Boston: A. L. Bradley & Co.

The author has here given us the simple tale of the loves and fortunes of Judith Morrison and Stephen Blunt. Leonard Hammond comes along in due time, and the triangular game goes on. The story has animation, movement, and a distinct portrait of the characters in it. The reader is enabled to see them and hear their conversation.

The Baritone's Parish; or, All Things to All Men. By James M. Ludlow. New York: Fleming H. Revell Company. Price, 25 cents.

The little volume contains one of Mr. Ludlow's brilliant sketches, issued in the "Renascence Booklets" series. The author touches the relations of the pastor and the choir. They are often wide of each other as though their duties were totally unlike. In this case the Baritone becomes a sort of preacher, taking a wayward soul as his parish, and leading him to better ways.

I Married a Wife. By John Strange Winter. New York: Frederick A. Stokes Company.

This little volume belongs to the "Twentieth Century Series." The fortunes of Derrick Lipscombe and Geraldine Brodie are detailed with truth and beauty. The movement of the story is rapid, and every situation is presented clearly and in an interesting manner. The characters are drawn with ease and verisimilitude.

The Farmer and the Lord. By George H. Hepworth. New York: E. P. Dutton & Company.

The author of this little volume is a many-sided man, who knows how to write and speak helpfully. In his "Hiram Golf's Religion" he showed himself able to commend religion in the plain dialect; and in the current volume he presents the same great lesson in the language of the agricultural fraternity. Like everything Dr. Hepworth writes, this book is attractive, winning by its naive and homely touches.

A Master Spirit. By Harriet Prescott Spofford. New York: Charles Scribner's Sons. Price, 75 cents.

One of the author's brief and spirited stories. The characters stand out in relief and the movement is rapid. Mrs. Spofford has written nothing more delightful.

The House. An Episode in the Lives of Reuben Baker, the Astronomer, and his Wife Alice. By Eugene Field. New York: Charles Scribner's Sons. Price, \$1.25.

Among the story-tellers and poets of our own time, Eugene Field held a peculiar and honored place. His death leads his admirers to read with fresh devotion whatever he wrote. The best characteristics of the author appear in this volume.

The Broom-Squire. By S. Baring-Gould. New York: Frederick A. Stokes Company. Price, \$1.75.

The "Broom-Squire" is a sad tale of adventure, danger and crime. It is the story of a wraith who passed through many of the hard places of life. Murder was the almost inevitable outcome of such a mixed course. It is a picture of the process of evolution in the lower tier of society. The author revels in the weird and strange. The general impression left on the mind of the reader is a depressing one.

From Hollow to Hilltop. By Mary Lowe Dickinson. Philadelphia: American Baptist Publication Society.

This is a dainty little Easter volume, tastefully bound in ornamented covers. The story is of a young Christian worker among the hills of New Hampshire who found help in her work and was permitted to see the fruit of her labors in the turning of a good company of young souls from the ways of evil to the path of life. The story is unlike any other you ever read.

Boys of the Central: A High-school Story. By J. T. Thurston. Boston: A. L. Bradley & Company.

This school story is good for the latitude of Boston, and equally good for any other latitude where the public school is a favorite institution. The contest is that of young life, not out in the

world, but in the school-room and with the studies appropriate to the place and age of the contestants. It opens with a problem in mathematics and passes on through different phases of school life.

At the Table Altar. Meditations for a Month of Mornings. By Bishop J. H. Vincent. (New York: Fleming H. Revell Company. Price, 50 cents.)

"The Table Altar" is "a book of religious service for the family," prepared with the Bishop's intelligence and good taste. It is a book of family devotion, of religion around the table at morn and eve. The forms are chaste, suggestive and devotional. It is a good book for every Christian family. — THE MASTER'S INDWELLING. By Andrew Murray. (New York: F. H. Revell Company. Price, 75 cents.) This book contains the substance of thirteen lectures given by Mr. Murray at Northfield in 1895. The lectures were so well received by the audience as to warrant their issue in book form. Mr. Murray is an impressive and helpful writer on practical and experimental religion. The interior life, created by the Holy Spirit, is his central theme. — THE WONDERFUL LAW. By H. L. Hastings. (Boston: H. L. Hastings.) The author has a wonderful way of putting his points. If you do not wish to believe, you would better not read him. If you read, he will certainly convince you that the code of Moses contains the most extraordinary law of the universe. He piles his facts up in such a way that you cannot get around them; they lie square across your path. — SONGS OF THE GOLDEN. By Asa Hull. (New York: Asa Hull, 132 Nassau St. Price, \$3.00 per dozen.) This is an attractive volume of songs, prepared expressly for Sunday-schools and young people's meetings. There is no dull hymn or tune. The book presents a beautiful page, and is neatly and firmly bound with paper slides and cloth back.

SONGS OF THE KINGDOM. For Young People's Societies. By W. Howard Doane. (Philadelphia: American Baptist Publication Society.) The author, in the preparation of this volume, sought to give place to the hymns and music best adapted "to voice the praises, pleadings and aspirations of Christian hearts in the worship of the Lord Jesus Christ." The book answers well to his design, and may be profitably used, also, in the prayer-meeting, Sunday-school and the Christian home. — HE SUFFERED; or, Human Suffering Interpreted by Jesus Christ. Six Meditations for Holy Week by Wilfred Monod. Translated from the French by Annie D. Perkins. (New York: Thomas Whitaker. Price, 60 cents.) This is an admirable little book on practical religion. The author treats human suffering as inevitable, endurable, useful, mysterious, yet glorious. The only key that will unlock the great mystery is Jesus Christ, whose light, love and help are brought out in this volume. — THE DOUBTING DISCIPLE. By Edward W. Gilman, D. D. (New York: Thomas Whitaker. Price, 10 cents.) Dr. Gilman has written a series of tracts, brief and sensible, on the stirring events at the close of our Lord's life on earth, of which this is one. The booklet deals with doubt, as it appeared in the very first band of disciples. The lessons brought out in a simple way have a meaning for us.

Magazines.

The current North American Review is unsurpassed for variety and excellence of matter and ability in execution. David A. Wells leads in a strong article on "The True Relations of Great Britain and the United States." "Possible Complications of the Cuban Question," by M. W. Hazeltine, shows what might happen if we should get into war with Spain. Frederick Starr has a fine paper on "Pigmy Races of Men." Senator Monroe gives his "Recollections of Lincoln's Assassination." Gladstone furnishes a fourth paper on "The Future Life." Senator Raines gives the reasons for the enactment of "The Rains Liquor-Tax Law." The "Gold Mining Activity in Colorado" is shown by



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Prof. Rickard to result from the bluff of silver by the repeal of the Sherman Law. "Problems of the Transvaal" shows the path of British advance in Africa and the dangers to be encountered. "The Polar Problem" still has charms for curious students. Admiral Markham has full faith in our ability to crack the polar nut, hard as it may be. Platt, Depew, Miller, and Hackett discuss the merits of Governor Martin as a Presidential candidate—all, of course, favorably. (North American Review: 3 East Fourteenth Street, New York.)

The April number of Music contains a symposium, "The English Language in Singing," by Belari, Gottschalk and Mme. Helen Hastreiter. The editor considers "Lowell Mason and the Higher Art of Music in America," Professors Paine and Stanley treat "Music in American Universities," dwelling on Harvard and Michigan Universities. The number abounds in suggestive short articles and notes which will be enjoyed by all who delight in music. (Music Magazine Publishing Company: Chicago.)

The April Arena has for a frontispiece an excellent likeness of Rev. Dr. George D. Herron. Judge Walter Clark leads in an interesting article on "Mexico in Midwinter." Prof. Ridpath contributes a first article on "Limitation as a Remedy." Dr. J. Heber Smith makes a study of "Man in his Relation to the Solar System." Hon. John Davis gives his concluding paper on "Napoleon Bonaparte." Hon. Charles Beardsley furnishes an appreciative biographical sketch of Professor Herron. President George A. Gates scores "Government by Brewery," or the whiskey tax. Prof. Frank Parsons dissects "The Telegraph Monopoly." Charles B. Newcomb has his word on "Telepathy." (Arena Publishing Co.: Boston.)

The Quarterly Journal of Economics for April contains four long and valuable articles. Prof. Edward A. Ross leads in an article on "The Location of Industries." F. E. Haynes details the facts about "The New Sectionalism," developed in the West and South under the name of Populism. G. O. Virtue gives a nearly exhaustive account of "The Anthracite Combination" in the coal market. The fourth article, by Willard Fisher, makes a thorough canvass of the ample financial literature which has appeared since 1893. The whole of it centres about silver as currency. (George H. Ellis: Boston.)

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Obituaries.

Sandborn.—Jane C. Sandborn was born in Sandown, N. H., Oct. 28, 1822, and died in San Francisco, Cal., March 15, 1896.

For many years Mrs. Sandborn lived in her native State. She united early in life with the Methodist Episcopal Church, and was a consistent, faithful member of the same. After the death of her husband she came to San Francisco to visit her daughter, Mrs. Eliza McNab, at whose residence she died. She passed away in great peace, leaving many friends to mourn their loss.

M. F. COLBURN.

Sutherland.—Mrs. Rebecca Sutherland, widow of the late Rev. George Sutherland, was born in Pomfret, Conn., and died at the home of her daughter, in Kendal Green, Mass., March 19, 1896.

She was married in Pomfret, in June, 1829. Her life was devoted to doing good. She was a faithful minister's wife for over sixty years. She leaves three children to cherish her memory.

A long, busy, useful life has ended. The interment was at Waltham.

M. S. W.

Imperial.—Mary Elizabeth Imperial was born in Salem, Mass., Aug. 6, 1830, and died Feb. 6, 1896.

For nearly forty years she was a faithful, consistent member of the Lafayette Street M. E. Church, and for many years before she united with the church was an earnest teacher in the Sunday-school. Her life was marked by a firm, unflinching trust in her Saviour. When clouds were very thick around her, she rested on the promise, "The eternal God is thy refuge, and underneath are the everlasting arms."

In the later years of her life she was a great sufferer, but not a murmur escaped her lips. Like one of old she could say, "Though He slay me, yet will I trust in Him." Although debilitated from much active service in her Master's vineyard on account of her physical infirmities, her ear was ever attentive to the woes of others, her lips were willing to counsel, and her hands were ready to lighten others' burdens.

While actively engaged in Sunday-school work she missed but one session in eighteen years. It appears that over one thousand children have been under her instruction. Who can estimate what the harvest will be?

She lived a life hid with Christ and so had much of that Christian charity that suffereth long and is kind. She was faithful unto death and has well deserved the promised crown she has received from the Master's hands.

E. A. I.

Burr.—Martin Louis Burr was born in Mercer, Me., Aug. 10, 1821, and died in Rochester, N. H., Feb. 16, 1896.

In early life he became a devout Christian and joined the Methodist Church in his native town. At the age of twenty-three he was united in marriage with Miss Julia E. Kimball, an elect lady of the church. To them were born seven children. In 1856 they moved to Portland, Mr. Burr having a position in the Custom House, and he became a member of the Pine St. Church, where he served for some years as a class-leader and was also actively engaged in Sunday-school work. In 1878 he removed with his family to Rochester, N. H., and became a teamster, and with his good wife joined the old church of this place, where, as long as health permitted, he would be found on the Lord's day and at the social means of grace, lending his noble presence, cheerful voice and earnest prayers to the cause he so greatly loved. Those who knew him best say it was a pleasure to hear Mr. Burr enter the church with his manly and dignified bearing, and that his life in his store, on the street, and in the church, ever demonstrated that he was a man of God.

Severe afflictions overtook him. Four children died within four months, and then this tender and sympathetic soul seemed overwhelmed.

Upright in conduct, pure in life, chaste in conversation, he left an impress for good. His years of activity are well remembered in his church, though for several years he has been severely afflicted and unable to attend the means of grace.

Two children—Lewis Edwin Burr, of Chicago, and Mrs. T. M. Osgood, of Rochester—and his saintly wife survive him, rejoicing in the Gospel hope of meeting again.

W. H.

Randall.—Mary D. Randall, widow of the late Jos. Randall, was born in Plymouth, Mass., June 16, 1810, and died in North Easton, Mass., Feb. 21, 1896.

A woman of strong mind and vigorous personality, she was an emphatic exponent of the characteristics of that sturdy Cape Cod stock from which she sprung. Warmly attached to Methodism, she was an ardent advocate of the truths taught by her church, and though not much abounding in words, her life was a burning and a shining light. In her later years she was confined closely to her home, yet in her afflictions her heart went out to God's work, and though her steps were feeble and uncertain, her soul lived in the boundless freedom of the heavenly. She was emphatically a good woman, full of faith and the Holy Ghost, and having like Enoch walked with God here, she now dwells with Him forevermore.

Bowed with the weight of years, her last sickness soon showed itself to be unto death; but she was afraid of no evil, for the King of Love was her shepherd.

Three children rise up to call her blessed—Mrs. Geo. H. DeWitt, Mrs. J. H. Leach and Miss Lizzie Randall.

Mrs. Randall was a member of the Methodist Episcopal Church for more than sixty-five years, a reader of its literature, a promoter of its benevolences. February 24 devout men carried her to her burial, and the village mourned, for she was a righteous woman who loved God and eschewed evil.

R. S. M.

Emery.—Died, in South Franklin, Vt., April 1, 1896, very suddenly of heart disease, Mr. J. G. Emery, in the 74th year of his age. He was born in Chester (now Auburn), N. H., March 24, 1823.

At an early age he removed to Vermont, and on March 24, 1845, was married to Miss Mary S. Marsh, of Shelton. They resided in several different towns previous to 1864, when he purchased the farm at what is now called South Franklin station in Shelton, where he afterwards continued to live. They had five children: Mrs. Martha S. Holmes, of Shelton; George S., living in Everett, Mass.; Dr. Thomas M., of Virgil, N. Y.; Mrs. Mary Ellsworth, of Wilmington, Vt.; and Carlos M., who lives on the farm.

Soon after the completion of the Missisquoi

Valley Railroad, Mr. Emery was appointed agent at the South Franklin station, a position which he held continuously until his death—nearly twenty-five years—with evident acceptability. When a post-office was located here several years since, he was appointed postmaster. He was a genial, good-hearted man and was much respected in the community where he lived so long. He was a man of studious habits and kept well abreast with the times in thoughtful reading and observation. For nearly fifty years he had been a member of the Methodist Church and was a most devoted, exemplary and faithful follower of the Master. He was a warm friend of the young and earnestly sought to stimulate and encourage them in leading earnest Christian lives. By these as well as all others he will be greatly missed in the every-day walks of life.

The funeral was held at the house, April 4, Rev. W. H. Atkinson, his pastor, officiating. The station agents and employees of the Missisquoi Valley Railroad, to the number of twenty, contributed an elegant and appropriate emblematic floral device. Thus ended long life of usefulness was he laid to rest in the blessed hope of a glorious resurrection.

E. R. T.

Landerkin.—Mary H. Landerkin, of Wellfleet, Mass., passed to her reward, April 14, 1896, in the 55th year of her age.

Converted at the age of twenty-four, she joined the church in November, 1857, and for nearly forty years has been a devout Christian and a faithful worker in the church. Her neighbors and many others rise up and call her blessed for her life of consistent ministering to their needs and comfort. A sweet singer in Israel, a faithful wife, and a devoted mother, she has but gone before to await the coming of husband, son and daughters.

GEO. W. ELMER.

Higgins.—John R. Higgins was born Aug. 28, 1822, and died in the triumphs of Christian faith and hope at Providence, R. I., Aug. 30, 1896.

He was converted and joined the Methodist Episcopal Church at Wellfleet, Mass., in 1840. For fifty-five years he was a faithful and beloved member of the church, looking ever to all her interests and becoming interested in her movements. He served acceptably in many official capacities in the church. In his early life he followed the sea. When this occupation was changed to the more busy life of a merchant, he found an opportunity for broader usefulness and devotion to the affairs of his church. His religious experience was positive and Scriptural. His friendship was true and abiding. His fellowship with the Methodist Episcopal Church, Providence, for the last twenty-five years of his life is fragrant with blessed memories. He was a constant attendant at all the services, and an efficient worker. By his faithfulness he became a striking exhibition of a dutiful Christian. He was a man of few words, but his activities proclaimed him a consistent Christian. He is missed much by his church and friends, who valued his counsel and advice. His influence will abide with the people and his virtues be emulated.

He was twice married—in 1849 to Eliza F. Higgins, who died in 1870; again he married Mrs. Dr. George W. Marter, who, with his daughter and three sons, survives him.

Crawford.—Mrs. Jane S., wife of Erastus C. Crawford, was born in Conway, N. H., Feb. 11, 1820, and died very suddenly at her home in Dover, N. H., March 14, 1896.

Mrs. Crawford was granddaughter of Rev. Nathaniel Porter, D. D., the first settled minister of Conway. Her mind being stored with religious convictions, she was led in early life to devote herself to Christ. She became a member of the Methodist Episcopal Church at Great Falls (now Somersworth), where she witnessed a good profession for many years. She was married to Mr. E. A. Crawford by the late Rev. Dr. Eliza Adams, in 1846, and lived in a most happy union with her godly husband for nearly fifty years.

She was one whose virtues shone more brightly in her home and in the immediate circle of her intimate friends than in public; though still rendered incapable of much active effort in the church by failing strength, she was always ready to give a reason for the hope that was in her, yet with meekness and fear. Her husband, a prominent layman and ever active in official positions in the church, always had her cordial co-operation in the labors more abundant that fell upon him. They removed to Dover in 1866, and united with St. John's Church, and she remained a faithful member till the day of her release by death. She was an affectionate and devoted mother to their only child—a bright boy who left them for the heavenly home many years ago. Our beloved brother, Mr. Crawford, has the prayerful sympathy of a host of Christian friends in his loneliness and sorrow, and he knows the higher consolation of a good hope through grace.

JAMES THURSTON.

Barker.—Mrs. Betsey Kent Barker, wife of Josiah G. Barker, was born Dec. 24, 1817, in Halesy, Canada, and died at Gay Head, Mass., Aug. 5, 1896.

Soon after her birth her parents removed to Derby, Vt. Her maternal grandfather was of revolutionary fame, being one of those who were with Arnold in the attempt of that leader and Montgomery against Quebec in the early days of the Revolution. At the age of twelve she was left an orphan and when eighteen years old she removed to Newmarket, and from there soon after to Exeter, in the same State. Like many other young American women of those days she went to work in a cotton mill and soon became an expert weaver.

In 1838, under the labors of Rev. John Brodhead, she was converted and united with the M. E. Church. The change was so real and radical that she never once doubted its reality. She was married Dec. 4, 1842, by Rev. D. I. Robinson, her husband having united with the M. E. Church some two years before. Soon after their marriage the antislavery excitement caused a division in the church, and this particular society, having strong antislavery sentiments, seceded and joined the Wesleyan Methodists, Mr. and Mrs. Barker being among the seceders. In 1856 she removed with her husband to Worcester and united by letter with the Laurel St. Church in this city under the labors of Rev. Inebard Marcy. There she remained until 1862, when she changed her relations to old Park St., now Trinity Church.

Mrs. Barker was a woman of deep spirituality

manifested in quiet but effective ways. In her home life the many virtues of her character were so conspicuous and strong, so beautiful and tender, as to leave an impression that can never be effaced. Quiet and unobtrusive, she yet gave the most unmistakable evidence of her Christian faith and devotion.

For many years she was an active worker in the church, ready always to bear her part toward its social and spiritual advancement. For more than ten years, however, she was an invalid and unable to meet with the people she so much loved. A Christlike meekness and patience characterized these years of bodily suffering. As the frail tenement grew weaker her spirit grew stronger and more triumphant. The end came quietly at her summer home at Gay Head, whence she had expressed a perfect willingness to depart to the house not made with hands.

A husband and two sons—Chas. R., of Washington, D. C., and Forrest E., of Worcester—beside a younger sister Mrs. Andrew Sampson, are left of her immediate family to mourn their loss. "Thy with the righteous well."

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Review of the Week.

Tuesday, April 21.

—The House passes the Deficiency bill—the last of the regular appropriation bills.

—The report circulated about Nansen's discovery of the North Pole and his return, declared to have been a "fake."

—Duelling under discussion in the Reichstag.

—A number of people killed or injured by a tornado in Ohio.

—Bicycles to be taken as baggage hereafter in New York State.

—Spain proposes a reform scheme for Cuba.

—The Baltimore & Ohio reorganization committee want to know what has become of \$12,500,000 belonging to the company.

Wednesday, April 22.

—The Cuban junta in this country issues a manifesto declining any compromise with Spain short of complete independence.

—Freshets on the St. Lawrence cause serious damage.

—Peace negotiations between Italy and Abyssinia ruptured.

—A resolution unanimously adopted in the Reichstag condemning duelling.

—The French Senate refuses to vote the Madagascar credits; they say that they will recognize only a constitutional cabinet.

—Death, in Hungary, of Baron Maurice de Hirsch, the great financier and philanthropist.



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LADIES'

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—The sectarian aspects of the Indian bill discussed by the Senate.

—Jean Baptiste Leon Say, the eminent political economist, dies in France.

—A chair of Comparative Pathology in Harvard endowed by a gift of \$100,000.

Thursday, April 23.

—The Greater New York bill passes the Assembly over the mayor's vetoes; the bill goes to the Governor.

—The National Conference on Arbitration opens in Washington; ex-Secretary John W. Foster, ex-Senator Edmunds, Carl Schurz, and others, speak.

—Rev. Albert Dias, the American Baptist missionary, and his brother, released from arrest in Cuba and ordered out of the country.

—The fruit crop in California suffers from frosts.

—Eighteen hundred Italians land in New York; 500 detained.

—Prof. J. W. Churchill elected to the chair of Sacred Rhetoric in Andover.

—Boston has 496,920 people; and Massachusetts a total population of 2,500,183.

—A new \$40,000 Y. M. C. A. building dedicated in Malden.

Friday, April 24.

—U. S. Minister Willis reaches San Francisco on his way home from Honolulu.

—Resignation of the French ministry, in consequence of the Senate's action.

—Ambassador Bayard unveils the American memorial window in the Shakespeare church at Stratford, Eng.

—The Senate passes the Indian bill; debate on the General Pension bill in the House.

—A favorable report by the House committee on the bill for admitting Oklahoma to Statehood.

—Gen. Weyler offers amnesty to the Cuban rebels in Pinar del Rio.

—The lower house of the Austrian Diet rejects a universal suffrage scheme.

Saturday, April 25.

—A Socialist mob in Paris raises the cry, "Down with the Senate!"

—Fighting near Bulawayo; the Matabeles lose 150 killed and many wounded.

—The Venezuelan Commission to send an agent to the Hague to search the Dutch archives.

—E. B. Newton, the oldest Shaker in the country, dies at Harvard, Mass., aged 101.

—The village of St. Barthelemy in Quebec becomes a lake; people climb trees to save their lives; a radius of five miles under water.

—A suit brought against the Armour Packing Company to recover penalties aggregating \$1,150,000 for selling oleomargarine as butter in New York State in 1894.

—The Senate occupied with the Sundry Civil bill.

—The ambassadors of six of the Powers in Constantinople protest against the appointment of a Mohammedan as governor of Zeitun.

Sunday, April 27.

—Walter Dygert, the American arrested in Cuba, set at liberty, and on his way to Tampa.

—Cripple Creek, Col., loses \$1,000,000 by fire.

—The Massachusetts Veteran Preference Act of 1886 declared to be unconstitutional by the Supreme Court.

—The equestrian statue of Gen. Grant, presented to Brooklyn by the Union League Club, unveiled in that city.

—A report that the Italians have defeated 8,000 Dervishes near Kassala, and killed 500 of them.

—The Germans in Southeast Africa fighting the Hottentots.

—The Senate passes the Sundry Civil bill; the House occupied with the General Pension bill.

—The battleship "Massachusetts" makes 16.15 knots on her trial trip.

—Death of Sir Henry Parkes, ex-premier of New South Wales.

—Death of Mrs. Elizabeth C. Holland, widow of Dr. J. G. Holland, the distinguished editor, author and lecturer.

Boston Social Union.

A LARGE gathering assembled at the American House on Monday evening. Grace was said by Rev. E. H. Hughes, of Malden. After the dinner prayer was offered by Dr. W. N. Brodbeck. The guests of the evening were Rev. Nathan E. Wood, D. D., of Boston, Mrs. J. Ellen Foster, and Miss Elizabeth F. Pierce, of Washington.

After the reading of the minutes, Mr. C. R. Magee, the president, introduced Rev. Nathan E. Wood, D. D., of the First Baptist Church, Boston, who said, in part: The Baptists and Methodists are closely akin in doctrine and thought. As we study the history of these two bodies, one thing ought not to be forgotten—that a fervid evangelism characterizes both denominations. A large body of men do not believe in old-fashioned conversion—it is received with a sneer; but, after all, it is this fervid evangelism which gives to us our strength. We are confronted with special and peculiar prob-

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lems. We are asked to establish institutional churches. We have wealthy churches and educated men to deal with. We have reached the second stage in our growth—the conserving stage. The question now is, Shall we lose our evangelism? The speaker had grave forebodings of the drift of Congregationalism towards a non-spiritual stage. He regretted that Presbyterianism had not a firmer position in New England as a stronghold of evangelism. He could not help believing that in this strange New England atmosphere Methodists and Baptists hold the key to the situation. They are the conservators of evangelism. He believed that beyond the anxiety of the present there was a hope for evangelism. He felt that evangelists had increased greatly, but had improved in quality. He did not accept as "liberal" the man who gave away the past and abandoned all the limitations of religious belief. Dr. Wood spoke fervently, tenderly, and with rare interest and acumen.

Mr. A. B. F. Kinney, of Worcester, was introduced by the president as one of the lay delegates to the General Conference, and spoke briefly.

In the absence of Rev. George A. Gordon, D. D., detained by illness, the president introduced Mrs. J. Ellen Foster, who kindly consented to fill the vacancy. Mrs. Foster began with reminiscences of her early childhood spent in the North End of Boston, then the abode of comfort and rural in its appearance and simplicity. She recounted many touching and unique experiences of her early life. In her own inimitable way she touched lightly and rapidly upon numerous topics partly suggested by the remarks of the previous speaker, and partly by way of passing in panoramic review the events of a varied, active and eventful life. Her address held the undivided attention of her audience, and was replete with humor, pathos and at times with rare fervor and tenderness.

W. F. A.

Never were the crockery shops more attractive at this season of the year both for May wedding presents and the outfits for summer houses. Jones, McDuffee & Stratton's exhibit is a remarkable one.

The attention of those desiring to attend the National Prohibition Convention to be held in Pittsburg is called to an important announcement of O. W. Jordan, New England Passenger Agent, which appears on page 13.

Mr. H. C. Bailey, of Baker Memorial Church, Concord, N. H., who has been three years in Peru as the assistant of his brother, Prof. Solon I. Bailey, of Harvard Observatory, at Arequipa, has prepared a lecture since his return covering the sights and scenes of his stay in that land, under the title of "Three Years Under the Southern Cross." As Mr. Bailey is a practical photographer, he had taken a large number of views, which he presents in this lecture. A good judge who has heard the lecture assures us that it is particularly interesting and instructive. Mr. Bailey is prepared to deliver the

lecture for the benefit of churches, Epworth Leagues, and other organizations, upon very favorable terms. The editor of this paper has long known Mr. Bailey, and unhesitatingly recommends him to the favorable attention of our readers.

Bolls and pimples are due to impure blood. Remove them by making the blood pure with Hood's Sarsaparilla.

The Conferences.

(Continued from Page 13.)

counsel, let them write us at Cleveland, Ohio. The District News has been sent to every charge. We shall hope to complete the first round by July 15.

Churches are taking hold of the financial question early in the year. This is right. Within the first month after Conference every church should have in operation its plan for raising the year's expenses. Nothing is better than the weekly-offering plan.

St. Luke's, Derry, by reason of carelessness in some things in construction, came near having a sad catastrophe the first Sunday after Conference. The church was densely crowded for the Easter concert, when the floor gave way and settled several inches. A large number left the house and the service continued. The builders had failed to put stone or brick piers under the posts that supported the upper floor, and with the great crowd they were pressed through the vestry floor, thus allowing the floor of the audience-room to settle. It is now repaired and no such thing can possibly occur again. Rev. H. E. Allen's pastorate opens very auspiciously. B.

Dover District.

We are settling down to work again after the surprises which Conference brought to us. So far as heard from, the Bishop's decisions are generally regarded as just and the slate a good one.

Dr. Hills reports a pleasant opening at First Church, Haverhill; and the people, having the only man they wanted, this year will expect to raise for ministerial support the same amount as Grace Church.

Mrs. J. B. Martin, daughter of the late Rev. A. R. Lunt of this Conference, has gone to the good land.

Rev. Wm. Searle is detained from immediate entrance upon his work at Manchester by illness. He must rest a month and meantime allow the presiding elder to care for the work.

By a pleasing episode Presiding Elder Keeler, of Concord District, with his wife, were brought prominently before the Conference as recipients of an unexpected ovation and a gift of cash. It is said that the brethren of another district, looking for the retirement of their elder, had also planned to "bless the tie;" but learning that he was not to go, they called him "behind the door" and gave him his g. b. (greenbacks), telling him to go back now and do his work. This way of "episodic" suited elder No. 2 much better than the more public way would have done, and he is still of opinion that the brethren of New Hampshire Conference are the most warm-hearted and open-handed set of men with whom he has ever been associated.

The little son of Rev. E. E. Reynolds at Haverhill accidentally broke his arm last week, but is doing well now.

With hearty good-will pastors and people will undertake once more to make this the best year Dover District has ever enjoyed by bringing many souls to Christ. G. W. N.

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